

*Convention Number*

# B'nai Brith Magazine

Volume XXXIX, No. 7

APRIL, 1925



## **Imaginary Conversations**

by Sidney Wallach

## **Joshua of Nazareth**

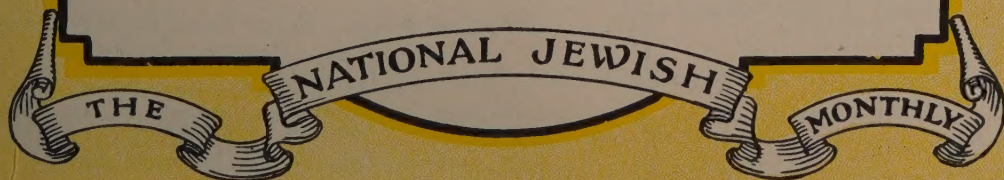
by Lewis Browne

## **Dramatizing the Old Testament**

by Max Heller

## **The Hebrew University**

by Chaim Weizmann



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## Preamble to Constitution, I. O. B. B.

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The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.



# Contributors' Columns

The first advertisements accepted since admission of the B'nai B'rith Magazine to membership in the Audit Bureau of Circulations appear in this issue. They represent companies of unquestioned standards, the heads of which sympathize fully with the B'nai B'rith program of social justice and better understanding. They deserve your support!

Sara Goldberg Kantorowitz is a new contributor to our columns. Born in Russia, she came to the United States as a child. She was graduated from the University of Missouri in 1923, received her master's degree at Washington University in 1924 and is now studying for her doctor's degree at Columbia University. She has written several articles and sketches for various Anglo-Jewish journals.

Sidney Wallach, another newcomer to the B'nai B'rith Magazine, is a New York college student, whose name appears frequently in Jewish American publications. He has the distinction of being the B'nai B'rith's youngest contributor.

Readers of the old "B'nai B'rith News" will remember Lewis Browne as the author of "Twelve Great Jews of Tomorrow." Mr. Browne is rabbi of the Free Synagogue, New-ark, N. J., and a contributor of reviews and articles to various liberal journals. During the last presidential campaign, he worked for the Progressive Party as a stump speaker. Rabbi Browne belongs to a group of Jewish literati, including Waldo Frank, Thyra Sampter Winslow, Louis Untermeyer and others.

B'nai B'rith readers are familiar

with the writing of Dr. Israel Auerbach, for several years German correspondent for the magazine. He lives

personalities in Europe.

Max Heller has been Rabbi of Sinai Temple, New Orleans, for thirty-eight years and is professor of Hebrew and Hebrew literature at Tulane University. He is a contributing editor of the B'nai B'rith Magazine and in the past has edited the Jewish Ledger and written editorials for other publications.

Dr. Chaim Weizmann is president of the World Zionist Organization and a scientist of renown. Although born in Russia he taught chemistry in a school in London for many years. He is the inventor of TNT. For the past few years Dr. Weizmann has been active in establishing the Hebrew University in Jerusalem. He laid the corner stone in 1918 and is now a member of the board of administration.

The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year for the same magazine. Members who feel that the

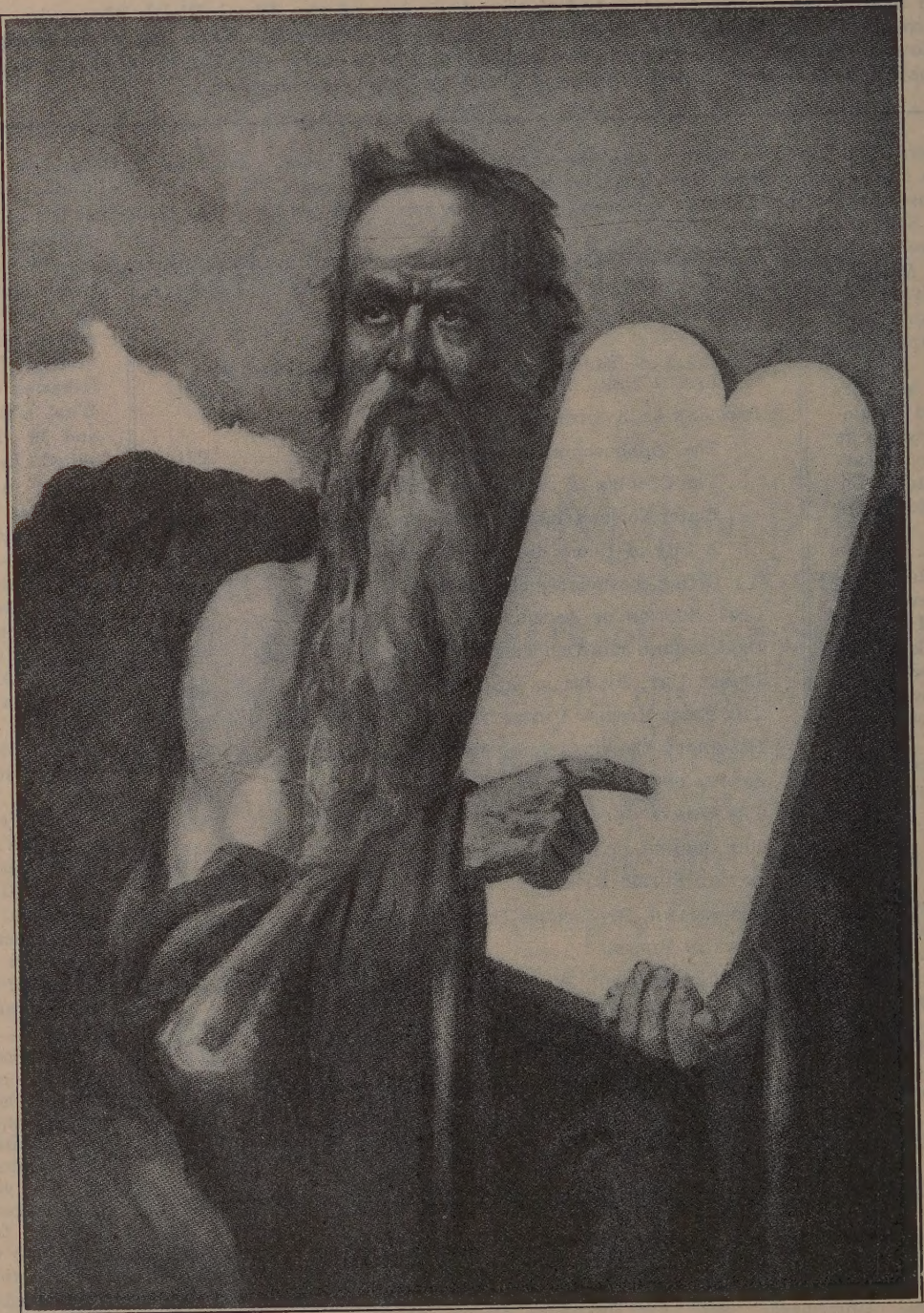
magazine is not worth fifty cents a year may cancel their subscriptions by sending a statement to that effect on their stationery to the editorial office; and arrangement will be made to relieve them of further subscription payments.

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in Berlin and is secretary of the Academy of Jewish Science. Previously he was the head of the "Hilfsverein der Deutschen Juden," in Constantinople. Dr. Auerbach writes on significant movements and interesting per-





*Moses and the Ten Commandments*  
*By Lesser Ury*



# THE B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

VOLUME XXXIX

APRIL, 1925

NUMBER 7

## Progress of Events

### The Quinquennial Convention

ONE-HUNDRED-FIFTY representatives of Jewry from all parts of the world meet at Atlantic City, in the twelfth general convention of the Independent Order of B'nai B'rith. In the five years that have passed since the Cleveland convention, momentous changes have taken place in the world's history.

The World War precipitated a storm of nationalism that expressed itself in anti-Semitism. In 1923 this agitation broke out in Posen in the form of economic boycotts. The B'nai B'rith, through its president, immediately protested to the Polish government, through its American minister. "The waves of hatred are now visibly calmer," states a report recently received, "for the government of our country is doing all that it can to stop excesses and is trying to be just to the Jews, according to the constitution and laws. The success is surely due in part to the correspondence which the president of the order carried on with our minister in Washington." Later, when reports appeared in the American press that the Pope blamed Jewish leaders for instigating warfare against Catholicism among the Bolsheviks, the head of the B'nai B'rith cabled a protest directly to the Pope. As a result, an official denial was given out by the Vatican. When reports came that Macedonian revolutionists were demanding thirty million levas in tribute from the Jewish population, an exchange of letters with the Bulgarian government, carried on through its American envoy, once more resulted in the protection of Jewish rights. The Bulgarian government promised its

protection and the money extorted from the victims was reimbursed.

As a reaction to the horror and restraints of war, a wave of revolt against all standards swept our youth. The B'nai B'rith, seeing the danger, erected the Hillel Foundation as a bulwark. The University of Illinois Hillel Foundation, founded in 1923, proved so effective that a similar foundation was established in 1924 at the University of Wisconsin. These, for the first time in American history, provided a center for Jewish student life—religious, social and cultural. Hundreds of Jewish young men and women, hitherto indifferent or hostile, identified themselves with Jewish interests. Courses in Jewish history, ethics and morality were established, religious services instituted—and a center for the development of the Jewish leaders of tomorrow begun.

The closing of our doors to immigration and the welcome accorded by President Calles brought thousands of penniless Jews into Mexico and created a new emergency. This the B'nai B'rith promptly met by establishing a bureau in Mexico City. New arrivals are now met at the pier, sheltered and fed until they are self-supporting, provided with work, set up in their professions or trades by a system of credits, taught Spanish and otherwise assisted in finding their place in a strange land.

In this country the Anti-Defamation League continued its fight against racial and religious prejudice. Its greatest victory was the establishment of an entente with the Federated Council of Churches of Christ in America, the great union of Protestant denominations. Through the Council's Committee on Good Will Between Jews and Christians and the Anti-Defamation League the way is being laid for a

more sympathetic understanding between members of these two faiths.

The B'nai B'rith Magazine, a development of the old B'nai B'rith News, has become an important agency in gaining publicity for this better understanding. Its articles, both by Jews and Christians, have won praise from distinguished sources, have been copied and reprinted on account of their message of good will. Some 7,500 copies are distributed by the Anti-Defamation League among governors and members of congress and college, university and public libraries.

The work of Americanization has been carried on, through classes in English, civics and American history among the foreign-born, through assisting aliens to take out their naturalization papers, and in others ways. Six hundred war orphans have been adopted in Poland, Germany, Austria, Roumania, Bulgaria, Jugo-Slavia, Turkey, Czecho-Slovakia. The other great philanthropies—the National Jewish Hospital for Consumptives, the various orphanages and homes for the aged—have been supported. In every great emergency—the Japanese earth-quake, the Lorrain tornado and the more recent tornado—the B'nai B'rith has contributed generously and quickly for the relief of the victims.

Since the Cleveland convention the B'nai B'rith has added important chapters to the history of Jewry and to the history of universal good will.

### The Opening of the Hebrew University

THESE are thrilling days for Jewry. In New York hysterical men, women and children, laugh, shout and weep



as a steamship, bearing Israel's first maritime flag, sets out for Palestine. In Washington, the United States government bows to Jewish aspirations by official recognition of England's mandate over Palestine, including the Balfour declaration. And, while this is being written, representatives of the power of the world—political as well as intellectual—gather upon Mt. Scopus, in Jerusalem, to pay their tribute to the opening of the Hebrew University.

The history of Jewish nationalism is apparently full of paradoxes, of which the present occasion is not the least striking example. Political Zionism began where other nationalisms end—by seeking a place in the sun. Having gained political recognition, it set about strengthening itself intellectually.

Instead of founding an institution where the Palestinians can learn the humble sciences of tilling the soil, building roads, constructing bridges, caring for the sick, or even acquiring general culture or learning a profession—the Zionists have built their university on another paradox. They are beginning where the oldest centers of learning end—with highly specialized research work. They plan to make the Hebrew University a center for graduate students—specialists, at first, in the various branches of Hebrew learning and in biological chemistry. Later, as the graduate school develops, it is planned to expand it until it finally reaches the stage where other institutions of higher learning begin—as a school for undergraduates. This is reversing the process of the “fresh water college” that grows into a university with a vengeance!

The origin of this paradoxical institution goes back to the fifth Zionist congress, in 1901, and is said to have been one of Herzl's most highly cherished projects. At the eleventh congress in 1913, the first efforts were made to obtain a site for a Hebrew college in Palestine. The following year, the house on Mount Scopus built by the late Sir John Gray Hill was purchased when the World War forced further plans to be abandoned. It was not until 1918 that the foundation stone was actually laid, in the presence of General Allenby and his staff, representatives of the French and Italian contingents, the American Red Cross mission, the chief rabbis of Jerusalem; Cairo and Alexandria, the Anglican and Greek bishops and the Grand Mufti. Dr. Weizmann at that time described the university's task to form “the focus of the rehabilitation of Jew-

ish consciousness,” a “unifying center for Jewry's scattered elements.” “It took all knowledge as its sphere, yet set out to be accessible (eventually) to all classes, not only to the scholar.

Although the foundation stone was not laid until 1918, it is perhaps characteristic that the university library was founded many years before that event, in 1892, by the Jerusalem lodge of the B'nai B'rith. Under this direction, the Jewish National Library acquired a collection of 32,000 volumes. In 1922 Jerusalem lodge turned over this library to the Zionist organization. It now contains 90,000 volumes and is still housed in the original B'nai B'rith lodge building.

The B'nai B'rith has another intimate connection with the university. A year ago—and paradoxically again, before the opening of this institution—the executive committee established, for a period of five years, a “B'nai B'rith Fellowship, along some line of Jewish endeavor to be determined by agreement of the University authorities and the president of the order.” An appropriation of five thousand dollars was made for this purpose.

Dr. Weizmann, in founding the university, saw clearly, of course, its paradoxical nature. His explanation is a brilliant one:

“It seems at first sight paradoxical that in a land with so sparse a population, in a land where everything still remains to be done, in a land crying out for such simple things as ploughs, roads and harbors, we should be creating a center of spiritual and intellectual developments. But it is no paradox for those who know the soul of the Jew. It is true that great social and political problems still face us and will demand their solution. We Jews know that when the mind is given fullest play, when we have a center for the development of Jewish consciousness, then coincidentally we shall attain the fulfillment of our material needs.”

## Better Understanding and the B'nai B'rith

WHILE hard-shell religionists—of whom Jewry has more than its quota—wail loudly that it cannot be done, the B'nai B'rith goes quietly about the task of creating better understanding between Jew and non-Jew.

At Evansville, Indiana, more than three hundred Catholics, Protestants and Jews assemble at the Evansville Club to hear pastors of all three creeds pledging mutual good will and fellowship. None attempts to impose his re-

ligious views on the others, and none attempts to belittle his own faith. Out of the meeting, held under auspices of Thisbe lodge of the B'nai B'rith, the entire community gains a kindlier more sympathetic attitude.

At Jackson, Michigan, an audience of Jews, Protestants and Catholics attends an open meeting of the B'nai B'rith and witnessed the initiation ritual. Hiram D. Frankel, executive secretary of District No. 6, explains the history and objects of the order. Commenting on the occasion, the Jackson *Citizen Patriot* says: “The happy day has come when Roman Catholic and Methodist, Episcopalian, Baptist and Presbyterian have come together on common ground with the Jew.”

At Kansas City, Kansas, “Better Understanding Day” is celebrated by the B'nai B'rith lodge with the largest attendance in its history, seven hundred. After witnessing the initiation ceremony, a Protestant minister declares: “The principles here tonight enunciated are the principles which ought to be found in every true American citizen.”

Twenty-five hundred Jews, Catholics and Protestants throng Moose temple, Youngstown, Ohio, while hundreds of others are turned away for lack of room, on “Better Understanding Night.” As the speakers, representing the three faiths, urge tolerance, freedom from prejudice, loyalty to America and to one's own religion, the audience breaks into round after round of applause.

At Trinidad, Colo., Alfred A. Benesch, president of District No. 2, spoke on “Tolerance,” at a public meeting, arranged by the local B'nai B'rith lodge, to spread the message of good will.

Lexington, Kentucky, witnesses a Catholic priest, an Episcopal dean, two Protestant ministers and a rabbi expound from a common pulpit the gospel of good will and better understanding.

Hundred per cent Americanism is attacked as “pharisaism of the most hateful type” by the Rev. Arthur Henderson, of the Congregational church, Leavenworth, Kansas. “Shall I boast of pride of Nordic race and hate all my fellow countrymen of Moses and Plato and Cicero? Shall I make my Americanism narrow, isolated and provincial? . . . Or shall I make it selective out of American life, of all the things that win my instinctive loyalty? By the memory of Washington and Lincoln and of all true Americans of other types and molds, I will try to do the last.”



One of the most striking ceremonies marks the presentation of a Jewish library to Holy Cross College by the Worcester, Massachusetts, lodge of the B'nai B'rith. In accepting the gift, the Rev. Joseph M. Dinand, president of the college, says: "The Independent Order of B'nai B'rith has taken unto itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of your faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

These manifestations that mankind has passed out of the jungle take place while Jewish leaders—to quote a caption in the *Jewish Daily Bulletin*—"rap" the movement for better understanding between Judaism and Christianity." In spite of these Jewish Kluxers, who no doubt have more religious loyalty than vision, the work of the B'nai B'rith will go on.

## A City of Homes for the Homeless

FIERCE lovers of home were our forefathers, we are reminded by Isaiah Press, executive committee member from the Palestine District Grand Lodge, whose plea for the Palestine Home Building fund is prefaced by the words which our ancestors sang by the rivers of Babylon:

"If I forget thee, O Jerusalem, let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

"From that time," continues Mr. Press, "the Jew in the Diaspora has never forgotten the land of his derivation. In all the stations of life, he remembered Zion and Jerusalem. Even the Jew who stands far aside from the the burning questions which move the Jewish soul, even the most thoroughly assimilated, feels at the bottom of his heart a certain instinct for his people and for the land of his race.

"With Zerubabel and Ezra, large masses ascended to Judea; and Nehemiah built the walls of Jerusalem and the Temple on the sacred spot of Mount Moriah, with the means supplied by

the wealthy brethren who remained in the Diaspora. We are living at present in a period of the third ascent to Palestine and of the founding of the third Jewish commonwealth."

The Palestine Home-Building Fund was established by the executive committee of the B'nai B'rith at the Memphis meeting in 1923, in response to the appeal of Jerusalem Lodge, which had started the project in 1920, in honor of the seventieth birthday of President Adolph Kraus. As an example to all lodges, the executive committee appropriated twenty-five thousand dollars from the emergency Relief Fund for this purpose. At the annual Executive Committee meeting in Chicago, in April, 1924, it was unanimously agreed that an intensive campaign be made to collect the rest of this fund of \$250,000—each of the members present pledging himself to see that the lodges in his district did everything in their power to raise their quotas.

The Adolf Kraus B'nai B'rith Garden City has already acquired an attractive plat between the new and old Jaffa roads, about a mile beyond the outskirts of the new city. The latest principles of town planning are being applied to make the Garden City a model both hygienically and esthetically. Each home will be surrounded with a garden for the raising of vegetables. There will be fruit orchards, truck gardens, meadows for cattle and scientifically superintended poultry yards. The financial plan enables the poorest immigrant to own his home. By large-scale planning, purchase of materials and construction, costs will be minimized. Amortization will be spread over a period of twenty years.

The B'nai B'rith Garden City is for the homeless and the poor, the victims of armies and mobs. It means the unexpected realization of the dream of those who still sing:

"If I forget thee, O Jerusalem, let my right hand forget her cunning."

## Giving the Bootleggers the Boot

EDGAR C. LEVEY, past grand president of District No. 4, of the Independent Order of B'nai B'rith, has introduced into the California state assembly a bill aimed against bootlegging rabbis. The measure has the en-

dorsement of the B'nai B'rith lodges of California.

The Levey bill, which has been recommended for passage by the committee on public morals, requires the "priest, minister or officers of any church or congregation" authorized to receive wine for sacramental purposes, to secure a permit from the local district attorney in addition to the present federal permit. Before granting the permit, the district attorney is required to examine the applicant under oath or require an affidavit from him giving detailed information in regard to the location of the church, the names and residences of members of the congregation and such additional data as the district attorney may require. Only "when he shall be satisfied that such wine is in good faith intended and will be used only for sacramental purposes by bona fide members of such congregation" may the district attorney issue the permit. Violation of any provision of the act carries, for a first offense, a fine of not exceeding one thousand dollars or imprisonment for not more than six months in the county jail, and, for a subsequent offense, incarceration in the state prison for not less than one year and not more than five years.

While the Levey bill will undoubtedly make the appearance of a rabbi less welcome in certain non-Jewish quarters and undoubtedly reduce the number of Jewish communicants (many with Nordic and Keltic names) by some slight fraction—it will arouse a new respect for the Jew in all other Americans. The Nordic Mr. Jinks, sipping his sacrilegious snifter, as well as the irreligious young Mr. Cohen imbibing his favorite Passover beverage, must have a poor opinion both of their rabbinical bootlegger and the religion and culture the latter professes to represent. The pseudo rabbi reflects none of the glamor of the "honest" smuggler—as represented in fiction, the opera and folk lore—and is merely the betrayer of his religion at so much a quart.

When the Jews were accused of controlling the white slave traffic in Chicago some years ago, Adolf Kraus, president of the order, made it a point to put every Jewish white slaver out of business—in spite of the fact that the extent of Jewish trafficking had been grossly exaggerated. For precisely the same reason and in spite of the exaggeration of the present situation—the posing of Nordics, Kelts and scapegrace Jews as rabbis, for instance—it is the particular task of Jews to put an end to this disgrace.



# A Cross-Section of American Jewish News of the Month

## Politics

DESPITE attempts to conceal its identity, the Invisible Empire has been spotted by watchful Canadian officials, who, after rejecting its application for a charter, are making efforts to oust it altogether. The Ku Klux Klan remains the ostrich of the secret societies. . . .

. . . In Oregon, and elsewhere, the reading of the Bible in public school classes, has become the temporary objective of the hundred percenters. A delegation from the Portland B'nai B'rith lodge, headed by Rabbi Jonah Wise, is fighting a state senate bill which would make Bible reading compulsory. . . .

. . . In the meantime, Jewish women in all parts of the United States have entered the fight against Bible reading. This will be the most important question discussed at a series of state and interstate meetings by the National Council of Jewish Women, extending through April. . . .

. . . A bill to exempt children from school for the purpose of receiving religious instruction is being opposed by California rabbis. A meeting of leading reform rabbis, in Cincinnati, has likewise placed itself on record as opposed to the movement in Ohio public schools. Harry L. Davis, ex-governor of Ohio, opposes the bill now pending before the state legislature on the ground that it is unconstitutional. The New Jersey bill, although passed by the assembly, is apparently slated for slaughter by the senate. . . .

. . . The true blues are getting bluer and bluer. The New York state Blue Sunday bill, opposed by representatives of several Jewish organizations, is evidently scheduled for defeat. In Michigan the ultramarines have been obliged to accept an amendment that will permit Jewish shopkeepers to keep open Sundays, provided they close on Saturday. . . .

. . . The first tangible result of the victory of the Klan in Oregon—the anti-parochial school law—after being declared unconstitutional by the federal district court has gone to the United States Supreme Court on appeal. "Should such a statute be held constitutional," declares the brief filed in behalf of the Catholics," any

dominant political group could monopolize all education,—could arbitrarily exclude large classes of the population from the pursuit of their chosen vocations, could impose curricula which make for the stratification or leveling of the population, and could to a very large degree in practical effect control private opinion on religious and social issues. . . ."

## Immigration

FEARFUL of a filibuster, administration leaders have given up attempts to pass the stringent alien deportation act. By thus preventing passage of unfriendly legislation, opponents of the present immigration law have likewise prevented passage of legislation ameliorating the present law, including the Dickstein bill to permit entry as non-quota immigrants of wives and children of rabbis admitted before July 1. According to Congressman Dickstein, however, labor department officials have agreed to admit wives and children of these rabbis under bond, in anticipation of the passage of the Dickstein bill by the next Congress. . . .

Evidently fearful that many undesirables will slip into this country in that guise, immigration officials have ordered rigid investigation of the status of all immigrants claiming exemption from the quota as rabbis. They must prove that they occupied rabbinical positions in Europe and that they have come to fill similar positions here. . . .

. . . Deficiencies in the present immigration law pointed out by a subcommittee of the Conference on Immigration Policy, show a situation almost as perplexing as last month's B'nai B'rith Magazine cross word puzzle. An American citizen who married a French widow with a four-year-old daughter, finds his wife eligible for admission, but his tiny step-daughter not. A young man who came to this country as a boy in 1905 and who served in the American army through World War, finds that he cannot return to this country, after a business trip to Lithuania,—because he is not a citizen. Because fiancées are barred, but wives are permitted entry, a teacher in a western university, engaged to a young lady in Italy, will have to go to Italy and marry her there. . . .

## Philanthropy

LEAVING herself an annual income of less than \$6,000, Mrs. Rose Gluckman, Bayonne, New Jersey, has given away \$500,000 in real estate for the establishment of a Jewish old age home. As soon as the estate is taken over by the United Hebrew Congregations, Mrs. Gluckman, who is a widow, will leave her palatial home for a small house in Bayonne, where she can live within her curtailed means. "I possessed the estate for years," said Mrs. Gluckman, "yet now when it will no longer be mine I am happier than ever before in all my life."

. . . Judah Philip Benjamin, attorney general, secretary of war and secretary of state of the Confederate States, may be honored by the law school of his alma mater, Yale university. An anonymous gift of \$20,000 for this purpose has been received from a New York lawyer. . . .

. . . Education seems to be the object of most recent Jewish philanthropies. Witness the Yeshiva Building Fund, which has started a drive for its second million. Ground-breaking exercises for the \$5,000,000 Yeshiva of America have been scheduled for April 26. . . .

. . . Adolph S. Ochs, publisher of the New York Times, has given \$50,000 to the University of Chattanooga for the endowment of a professorship in city government. . . .

. . . In Philadelphia fifty thousand dollars was raised at a dinner for the support of the Jewish Institute of Religion, a training school for rabbis in New York. . . .

. . . The revival of Jewish learning likewise flourishes in Chicago, where \$20,000 was raised at a banquet for the establishment of a Chicago Hebrew Theological College. . . .

. . . Albert L. Fertig contributed \$10,000 to the United Hebrew School of New Brunswick, New Jersey. . . .

. . . S. W. Straus has given \$10,000 for the establishment of a scholarship in the Jewish Theological Seminary. . . .

. . . Oscar S. Straus, in addition to a gift of \$5,000, has given a library of 5,000 volumes to the Hebrew University. . . .



## Social Welfare

JUDAISM is included among the eleven religions to be represented at an international peace congress called by the Church Peace Union, which Andrew Carnegie founded. It will meet in Geneva in August, 1928. . . .

. . . The New York Y. M. C. A. has applied for a new charter which will permit Jews and Catholics to be represented in its administration. "By this action the Protestant Y. M. C. A. of New York has shown not only that it is pleased with its Jewish and Catholic members, but that it wants them to be pleased likewise," comments B. Rozman in the *New York Forward*. "In these days of the K. K. K. it is a good sign. . . ."

. . . A graceful compliment to the memory of Rabbi Emil Hirsch of Sinai Temple, Chicago, is the decision of the Board of Education to name a city high school after him. . . .

. . . Mrs. Alexander Wolf, second vice president of the National Council of Jewish Women, opposed passage of the federal women's equality amendment before the House Judiciary committee. According to Mrs. Wolf, blanket equality will work a hardship on immigrant mothers and young women and would annul legislation which now protects women. . . .

. . . Jewish nationalistic aspirations will at least be recognized at the Sesqui-Centennial celebration of the founding of the United States, in Philadelphia next year. Col. David C. Collir, director general, has given his approval to the establishment of a Jewish section. . . .

. . . The Jewish farmer is no longer in a class with the Swiss sailor. The last report of the Jewish Agricultural Society shows that he has increased in numbers from 200 families in 1900, owning 12,029 acres, to 75,000 owning more than 1,000,000 acres today. . . .

It is an anemic rabbi who will not take a kick at the melting pot theory today. Even Louis Marshall is reported by the *Jewish Daily Bulletin* as declaring "down with the melting pot" in the course of dedicatory exercises of a Young Men's and Young Women's Hebrew Association at Patterson, N. J. Condemnation of this favorite social theory of last decade appears the sole point of agreement between hundred per cent Jewish nationalists and hundred per cent Nordics. . . .

. . . And yet who says there is no melting pot? A study of the dietary habits of Jewish immigrants shows that they are gradually abandoning rye bread for white. On the other hand, a sociological survey of the delicatessen shops would probably reveal the disturbing fact that kosher corned beef is gradually supplanting the Nordic variety. . . .

. . . Declaring that he got the idea from Maimonides, Rabbi Clifton H. Levy, for two years president of the Board of Jewish Ministers in New York, has established a "Jewish Science" cult. Dr. Levy says that more than 50,000 Jews attend Christian Science services. The new cult, according to the rabbi, opposes neither reform nor orthodox Judaism, but is devoted to the physical as well as to the spiritual welfare of the Jews. Combination "daily dozen" with morning prayers? . . .

. . . Dr. Nathaniel Reich, expert on ancient papyri and assistant curator of the Egyptian department of the University Museum, Philadelphia, has been appointed assistant professor of Egyptology at Dropsie College, a chair established through the generosity of Julius Rosenwald, the Chicago philanthropist. . . .

. . . The Rev. Dr. Barnett R. Brickner, rabbi since 1920 of Holy Blossom, Toronto Hebrew Congregation, has accepted a call to the rabbinate of the Euclid Avenue Temple, Cleveland. Rabbi Brickner is editor of the *Canadian Jewish Review* and one of the editors of "The Jew in Canada."

. . . The Union of American Hebrew Congregations, meeting in Pittsburgh, elected Charles Shohl, retiring president, as honorary president; Jacob W. Mack, Cincinnati, acting vice-president; Julius Rosenwald, Chicago, Marcus Rauh, Pittsburgh, and Maurice D. Rosenberg, Washington, vice-presidents; N. Henry Beckman, Cincinnati, treasurer, and George Zepin, Cincinnati, secretary. A president will be elected in May. . . .

. . . The Independent Order of B'nai B'rith is one of five organizations invited to take part in a national conference on Jewish work at colleges and universities, to be held at Harvard University, April 21. The call was issued Dr. David Philipson in behalf of the Commission on Jewish Education of the Union of American Hebrew Congregations. . . .

## The Arts

OTTO H. KAHN, banker and patron of the arts, is honorary chairman of the advisory committee, and Max Rabinoff is director general of a movement to establish national grand opera in this country. Property has been purchased at Stony-Point-on-the-Hudson for the American Institute of Operatic Art, where American singers, dancers and musicians will be assembled in June for development by world-famous masters into the "first American National Grand Opera Company." . . .

. . . Joseph Schildkraut, star of "The Firebrand," has been selected as a member of the honorary committee sponsoring the Little Opera movement in New York. Schildkraut, who made his debut under Max Reinhardt, will appear under the latter's direction in a series of performances in Germany, Austria and Hungary. . . .

. . . Mme. Bertha Kalisch has been known so long and so favorably as a tragedienne that many have forgotten that she began her stage career as a singer. She has returned to her old love long enough to record "Shabas Yom-Tov," a prayer from "Sulamith," and a Russian folksong from Sapho for a phonograph company. . . .

. . . Producers seem to be delving deeper than ever into the Bible for their inspiration. While Bernstein's "Judith," renamed "The Virgin of Bethula," is running successfully on Broadway, says the *Jewish Theatrical News*, plans are under way to produce "Esther" and "King Solomon." . . .

. . . For her fifth husband, Nora Bayes has taken Benjamin L. Friedman, of New York, a wealthy public garage owner. The wedding took place on the Leviathan on what she radioed back was "the happiest day of my life." . . .

. . . The Jewish faculty for taking prizes bobs up in Lipp Riscenzweig, for fifteen years a teacher in Palestine, who won first prize from the Pennsylvania Academy of Fine Arts in a contest for the finest piece of sculpture completed in eighteen hours. . . .

. . . Benjamin Leinert—Who is he?—"Bennie Leonard," has retired from pugilism and will devote his talents to teaching the art of keeping physically fit. . . .



# Dramatizing the Old Testament

—The Discovery of Human Values in the Bible—

By Max Heller

Illustrations by Lesser Ury



Jacob  
Blesses  
Benjamin  
—a Dramatic  
Moment  
in the  
Bible

FROM four quarters of the world: Vienna, New York, Paris and Berlin, we have reports of a promising movement.

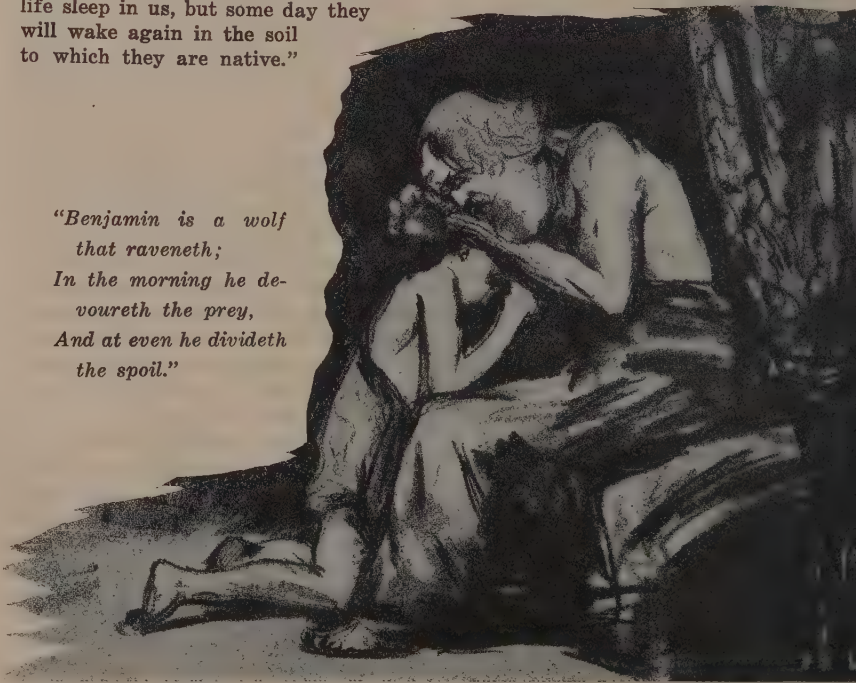
In the Wiener Morgenzeitung of some three years ago there appeared an advertisement of a *Psalmen und Prophetenabend*, an evening devoted to the psalmists and prophets at the *Grosse Konzerthaus*, popular prices prevailing. (It was a time of poignant financial distress in Vienna). Erika Wagner and Ferdinand Onno of the *Volks theater*, with Professor Braslavsky directing and Professor Ditté at the organ, were to interpret dramatically the most eloquent and poetic passages to be found among those glowing pages of our Bible. They were to be assisted by the *Juedische Gesangsverein*, Gerson Margulies, soloist, accompanied by the Hakoach orchestra. The best dramatic and musical art that Jewish talent could command in the great capital of the old Austrian empire had been enlisted for the interpretation of the sublime poetry and burning eloquence to which the Jewish culture of Bible times had soared.

In the *New Palestine* of some months ago, M. S., most probably Mr. Maurice Samuel, reports a reading by Irene Triesch, who took for her subject "Dramatic Passages from the Book of Judges," beginning with Deborah and ending with Samson. If we are to believe the enthusiastic reporter, there appeared in Irene Triesch's reading "the fierce human actuality, the tense personal drama of the Bible.

... It was not that the words lost their lofty power, but that, in her utterance, they found again their human contact. These early heroes and enemies of the Jewish people who walked against the obscure, tumultuous background of that early world became themselves again: they lost their idealization, and in proportion they gained in human power. And not they alone, but the life around them became focussed in her reading, found a sharpness that was almost agonizing." In illustration, Mr. Samuel pictures the sob of horror with which the actress told of Sissera's nine hundred chariots of iron, the intoxication of triumph with which she recited Deborah's song, the vividness with which her voice portrayed Delilah's story of passion and perfidy; it forced upon him the conclusion that "no one but a Jewess could read the Bible as Irene Triesch reads it. Only a child of this people could bring again to birth those agonies which died thousands and thousands of years ago. Only one who believes, as she does, in the undying spirit of our people, can invoke the past and confound it with the present. The seeds of that all but forgotten life sleep in us, but some day they will wake again in the soil to which they are native."

In a recent number of the *Univers Israélite*, a Jewish journal appearing in Paris, there is an account of a Saturday-evening entertainment at the *Salle des Agriculteurs*, which seems to have been devoted largely to Jewish art. A paper by M. Gustave Kahn, an eminent critic, dealt with the place of the Jew in literature. Colonel Jabotinsky followed with a fiery address in modern Hebrew. The *pièce de resistance* of the evening, however, was a recital in Hebrew of passages from the psalms and prophetic books by a beautiful young actress, Mme. Chochana Avivit, who "recalled, by her simple, yet weird accent and gestures, some resplendent Judith or other." Mme. Avivit impresses the enthralled reporter as if she might be "a Palestinian of the purest race. All the sharp and anguished homesickness of the sands and wildernesses of Palestine sends its veiling mists and piercing laments through her voice, which can sink to a whispered murmur and rise, at once, to a fierce imprecation."

"Benjamin is a wolf  
that raveneth;  
In the morning he devoureth the prey,  
And at even he divideth the spoil."





AND now Mr. Joseph Brainin tells us, in a syndicated article of recent date, about Lia Rosen's Bible evenings. Here is a young actress of the highest promise who has emulated the strange return of Rudolph Schildkraut of some years ago. The elder Schildkraut, having been for years a commanding figure of the German dramatic stage, versatile tragedian and popular interpreter of character roles, suddenly returned to the Yiddish drama, preferring the precarious fortunes of the New York Yiddish theater to his triumphal pre-eminence in Berlin and Munich. Similarly Lia Rosen, a distinguished Reinhardt star, whose acting reminds authoritative German critics of Bernhardt and Duse, comes to Maurice Schwartz's New York Yiddish Art Theater to play in a language to which she had been a complete stranger only a short time ago. According to Mr. Brainin, Lia Rosen, "wearying of the stupidity of the directors, turned to the Bible." In this field, he tells us, "Lia Rosen has obtained sublime, solitary heights into which she was able to inject her real dramatic self. . . . The Rosen Bible-evenings, became the talk of Europe; a whole literature has been written about her art of recitation, an art which she created out of herself. The suffering that finds such prophetic expression in her Bible readings is all the more real because Lia Rosen could not, through various private circumstances, find a permanent home anywhere during all these years. She migrated from country to country, like a homeless bird."

Mr. Brainin's praises sound extravagant; but he invokes the foremost of European experts in corroboration. Says Max Reinhardt: "Her power to bring a poem to life unaided, to let its music ring forth and to reveal its soul, is incomparable. The somber glory of her voice her intrinsic tragedy, and, above all, a truly demoniacal will, give her the power to conjure the Orient into the hall and, more especially, to create from herself the world of the Old Testament."

Evidently we are going, in several countries at the same time, a step beyond mere recognition of the literary art of the Bible. Beginning with Herder's "*Vom Geist der Ebraeischen Poesie*," through innumerable presentations and interpretations, both of the whole poetic content of the Bible and of the poetry of single books, down to the "Literary Study of the Bible" of Richard G. Moulton, himself no mean reciter of Bible poetry, the conviction has spread among the intelligent read-

ing public that the Bible embraces some of the masterpieces of the world's literary art: that it contains specimens of narrative which cannot be excelled for vivid narration and terse characterization; that it abounds in oratory of the loftiest eloquence, in prayers of intense fervor; that the psalms sparkle with pictures and throb with sentiment whose unadorned sincerity makes the whole world kin; that there are entire books, like Job, Canticles, Ruth and others, which are literary gems of the most precious order.

There is this, however, still left for the world, even for the Jewish world, to realize: that the Bible is, at one and



Samson

the same time, a genuinely human document and a distinctly Jewish product, and that it is these two interlinked facts which can best be brought home to cultured men and women the world over by making the Bible live dramatically, as a flesh-and-blood reality.

In the last few years, while occasional feeble efforts have been made (like "The Shepherd King" of some years ago or the "Ten Commandments" of recent provenance) to exploit Bible drama in connection with Christian Sunday-school sentiment, at least two Jewish playwrights, Stefan Zweig and Richard Beer-Hofmann, have produced dramas, based on Bible themes, which rise considerably above the rank of ephemeral stage-thrillers. Stefan Zweig, author of "*Jeremias*," a dramatic fiction in nine pictures, is a Jew in little more than descent; in his "*Jeremias*" he openly represents the prophet as a forerunner of Jesus (in line with Christian interpreta-

tion); he even goes to the unforgivable length of putting into the mouth of a Jewish populace the utterly unhistorical threat of crucifixion. In his admirable biography of Romain Rolland, Zweig classifies the Jews as the "fatherlandless," in a manner which reminds of anti-Semitic theory, far more than of any consciousness of exile.

AT any rate, this "dramatic fiction in nine pictures" is as vivid a study of prophet-psychology, as stirring a presentation of the spiritual struggles and agonies of the prophet-patriot as can be found in any literature. Its combination of mystery and of realism, of religious ecstasy and of burning passion, of patriotic loyalty and of the fervid love of justice presents the prophet as an intensely human figure, tortured by the struggle between irresistible indignation and agonized self-doubt, now upborne with the courage that braves death, again flung down into bottomless despair. The strange alteration of overearthly visions and epileptic hallucinations, on the one hand; of weird voices and mysterious dreams and of the piercing insight into injustice and corruption, on the other; the conflicts with weakness, stubbornness, error and pride furnish every thrill of a stirring drama. There are modern echoes, here and there, such as the designation "fool of God," which recalls Wagner's Parsifal philosophy, such as Jeremiah's self-imprecation at the end of picture III (May I plunge into the dusk of oblivion, if only thy battlements shine on, O Jerusalem!), which is modeled upon Danton's "*Que mon nom soit flétri, que la France soit libre*" (Let my name be blighted, if only France be free!). Biblical language, however, is freely drawn upon, partly in literal quotation, partly paraphrased in passages of fine eloquence, such as the elegy on Jerusalem in picture VI. It all ends in another false note, which condemns Israel to be the eternally homeless wanderer, with his spirit functioning as an indestructible Jerusalem, a repugnant combination of Christian and anti-Zionist cant; which only puzzles where it intends to glorify. Romain Rolland, in a review, has extolled "*Jeremias*" as "the most beautiful example I know of the sublime melancholy which sees, beyond the bloody drama of today, the eternal tragedy of humanity." To Romain Rolland, Zweig confided that he saw in Jeremiah's vain efforts to interpose against war the prototype of similar defeats of



those who tried to avert or to inhibit the World War.

IF Stefan Zweig champions the dogma that our dispersion is a providential device for the wide scattering of spiritual seed, Richard Beer-Hofmann in his "Jaakob's Dream" lifts the "chosen people" idea into something like a *leitmotif*. In vividness Hofmann is not inferior to Zweig. For dramatic thrill he substitutes lofty picturesqueness; in place of the ecstasy which borders upon hysteria, he offers tender pathos and soaring flights of imagination. In him, too, the loyal Jewish reader is repelled by stray Maranno notes of obnoxious assimilation. There is almost as little justification for quoting the Bible persistently according to the Luther version, as for accentuating Abrahám and Jaákob (as well as the angel names), on their second syllables. Hofmann's Jacob, like Zweig's Jeremiah, now and then rebels against the tyranny of Providence; in some passages Jacob is pictured as putty in God's hands, a sort of marionette that dances on divine leading-strings, very much as Goethe lays himself liable to the strictures of Vischer's Faust III by the moral flabbiness of his hero. There are weak passages, such as verses 1449 and 1450, when God is made to plead to Jacob that He is merely placing Himself deeply into Israel's debt in order to be able, as an atonement, to lift him high above all others; nor is the passage either impressive or persuasive wherein God rebukes His angels by siding against them with Samuel.

Yet there is a considerable measure of dramatic and literary worth. The simple outlines of the Bible story are enriched by added figures, as well as vivid touches of local coloring; allegorical fictions and angel types impart a certain dignity, a deepened significance; the dialogue between the brothers is dramatically powerful, yet elementally simple; the angels are finely individualized, and their contrasting pleas throw flashing lights on the deeper currents of Jewish history. Here, too, modern psychology asserts its rights in putting a more or less realistic meaning upon the "dreamer"; with Hofmann, too, he is somewhat slow-witted, a "God's fool," so that he stirs the angels to impatient wrath; his imagination torments him, his aspirations struggle against protests of self-interest; his "wrestling with God" is a victory of the deeper instincts, of mysterious impulses. Jacob, like Jeremiah, experiences mystic liftings of the veil which hides future ages; in the end he, too, proudly and willingly, accepts a martyrdom: the

distinction of fathering a people that shall be humanity's "flaming torch."

There is, on the whole, a greater measure of genuine vision and Jewish inspiration in the patriarch's dream, as Hofmann sees it, than in the prophet-patriot's life as pictured by Zweig. Here are two martyrdoms: the heroic agony of a preacher of righteousness, and the foreshadowed constancy under suffering of a God-championing people. In both plays, the scientific apparatus of psychology and the technical machinery of stage-craft detract from, rather than enhance, both unity and loftiness of impression. As interpretations, they vary in merit. Of any closer sympathy of the Jew with cultural Jewish values; of any intimate, strikingly Jewish notes, there is scarcely anything observable. As Jews, both of these playwrights have presented Jewish ideals, Jewish aspirations, with a superadded zest. Steeped, however, as they are in a modernism which is neither Jewish nor eternally human, they have built up dramatic scenes and figures which may be artistically pleasing, psychologically plausible, but which lack the vital breath of Jewishness. We shall have to wait for an altogether different approach than that of the Freudian psychology and of Reinhardt's scenic art to create the truly Jewish Bible-drama, as the late David Frischman pointed out, some time ago, in an elaborate review. (Miklat, Vol. IX, 3.)

IT is not only intimacy, however, that constitutes a point of vantage. The outsider may sometimes observe with fresher senses and a keener interest, as Wilhelm Goldbaum pointed out in his "*Literarische Physiognomien*," when attempting to explain Auerbach's insight into the individuality of the Swabian peasant. That the Bible can be fully appreciated only as the outgrowth of a national culture, as the emanance of the Jewish soul, is dawning upon others besides Jewish students. A Harvard professor, Carleton Noyes, devoted, last year, a large volume to a "Reading of Hebrew Scriptures Prior to the Exile," which ascribes all that is of enduring value in the Bible to "the genius of Israel." In Germany a book of this sort would run an imminent risk of suspicion, as too philo-semitic altogether. The objective reader will be impressed by the patent sincerity of its unaffected enthusiasm.

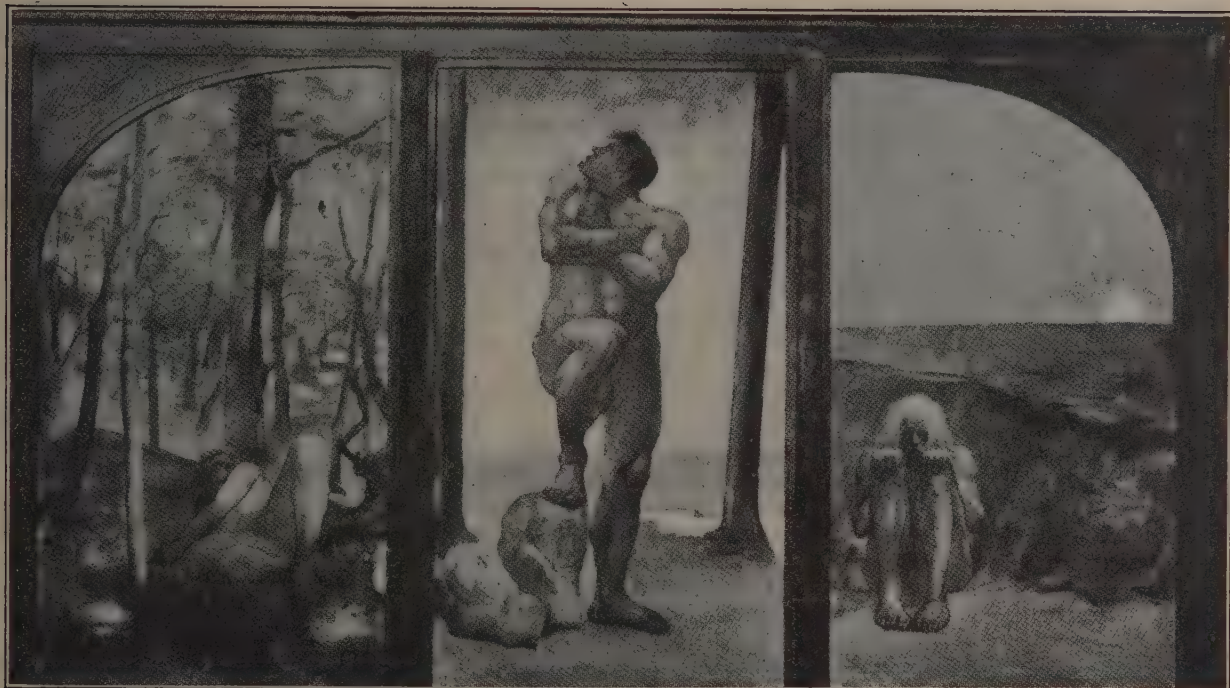
The new note in Carleton Noyes' treatment, which no previous writer has applied as consistently, is based, like "*Jeremias*" and "*Jaakob's Dream*," upon a psychological reading; whether

he evaluates poetry or prophecy, narrative or hymnology: "to appreciate it fully, to receive the import of its themes and its emotional power, it is necessary to regard it from the Israelite's point of view, to identify oneself imaginatively with them, and thus, as for oneself, to realize it as their life enhanced and intensified." If such a method appears axiomatic, almost trite, it is necessary to bear in mind that the great mass of Bible students has been viewing Bible life and Bible words from quite opposite angles: either as God's infallible utterance, which is not to be judged by human standards or parallels, or, at least, as the story of exceptional individuals who towered in lonely grandeur above a degraded and inappreciative people. Carleton Noyes looks beyond mere vividness of narrative, "energy of rhythm, breadth of eloquence and fullness of sonority"; he sees the prophets not as voices in a wilderness, but as "the embodied active conscience of the nation"; great men are, to him, simply "the paramount exemplars and finest essence of their people." That silly, utterly unpsychological doctrine of biased minds which is accustomed to cite the denunciation of the prophets as evidence of the bottomless degradation of their people is calmly swept aside: "So these great teachers were not altogether solitary, though against the mass they stood out as singular, and indeed unparalleled. The genius of the whole people, the racial qualities, wrought through centuries to their finest temper, made possible the prophets. In them the character, the soul of Israel, attained complete embodiment and expression." Not but what even some of the prophets, like Nahum, illustrate "the shadows of Israel's temper." "In his taunt-song, echoing the ferocity and scorn of ancient days, when the tribes rallied to battle against Sisera, resounds the secular passion of his race."

MR. NOYES sees clearly enough to estimate justly the much-distorted and maligned claim of the "Chosen People"; "It was the nation's deepest conviction, established at the beginning and justified with the centuries, that *Yahweh* and Israel were linked indissolubly in a common fate: their dependence was reciprocal and equally conditioned." When one has read the book, passing review of the history and the literature of Bible times, one perceives, with the author, as the basic elements of Jewish genius, "the innate piety of Israel," "a re-

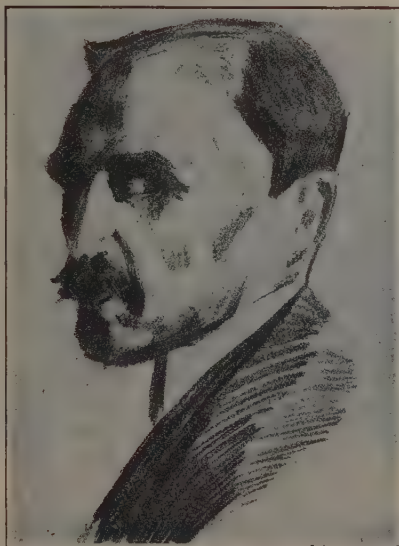
(Continued on Page 255)





"Man"—One of Ury's Striking Allegories

Portrait of Lesser Ury by Himself—below



## Lesser Ury

By Israel Auerbach

The capacity for educational art was the last one to be discovered. A half century ago we were still influenced by the old erroneous belief that because we were forbidden to picture the Jewish God we were forever doomed to refrain from reproducing the Jewish and human world around us. Today a museum filled with the works of no other than Jewish artists

would doubtless be one of the richest treasure houses of the world. But since we have as yet no such museum we may at least allow ourselves the pleasure of recording the names and the works that are scattered today in a hundred different places, but which will some day be brought together in one hall of fame.

LESSER URY is one of the great ones. He is a Jewish artist, not only because he sometimes paints Jewish types, scenes, legends, but also because he is a great artist in whom Judaism lives. He is as famous in the world of art as he is in the smaller world of Jewry. But outside these spheres he is not very well known. This situation is as painful to him as unrequited love. He opens his heart to humanity, to his country, his cultural circle, but he remains the outsider, the stranger, the queer one whom one recognizes, but coolly holds at a distance. Though he loves his Judaism, his blood, his faith, his kind, with personal and sacrificing love, he is not accepted with equal love. Humanity and Judaism, as well as the man himself, live in his work. His happiness in creating would be complete if not only he himself, but people whom he depicts would happily recognize themselves in his creations.





*Study for Head of Jeremiah*

It seems to be this great man's tragic fate to remain misunderstood and alone in all the circles in which he moves. This has happened from childhood to a ripened age (one can scarcely talk of years in relation to those who are ever young). His father, a rather poor, small-town dealer (from Posen, the source of so much of our Jewish talent), died early leaving the boy and his mother without support. As Lesser awoke to consciousness of self, his art came between him and his mother, forcing the boy out of the merchant class, which she had hoped would be their salvation. It is a question whether or not the neglected mother understood her son. Did life understand him better—the little, dark, queer seventeen-year-old Jewish boy who adventured through Kassel, Duesseldorf, Brussels, Paris, Berlin, Munich, and again Berlin, in quest of masters but finding only himself. Some were not interested in him, and others had nothing to give him. Their standards and his peculiarities formed barriers too great to surpass. Those who were best for him were the ones who gave him room in their studies, but otherwise left him to himself in his loneliness. And yet once he had the more than human happi-

ness to face his master; the great, eternal One made Himself known to him, just as he became visible to Moses in the bramble bush. Ury saw the splendor of God's world during a storm in the Eifel mountain, and the poor, lonely boy burst into tears and fell on his knees on the ground. All that Lesser Ury did in life after this was to fulfill the word made known to him on the mountain, serving his eternal Creator by becoming a creator himself. . . .

ONE is tempted to look for the man in his work. That may seem indiscreet, but it is justifiable. The world does not admit that his life and its echo (his work) were a phenomenon. But lose yourself in his work, and you will find a human greatness and beauty, a strength and chastity, an ardor and a dignity that you will be forced to love. Few artists have been able to express themselves with a brush as clearly as can Lesser Ury. The Judaism in him makes itself known by the fact that we can read him more clearly in his creations of Jewish characters than in anything else. See the tiny, dainty "Benjamin" on his knees before the broken old father, who bends over him—swayed by tenderness and love—and, with trembling hands, blesses the child who has been called out into the world and tries to keep him from a fate similar to that of Joseph, who left and never returned. Then there is "Joseph," the touching young nude, shown after he was pushed forth from the tent of his brothers and left alone with the desert and the stars. In-

stead of crying in despair, he is overcome by the greatness of that very desert and the stars and, sunk in astonishment and devotion, shaken and uplifted, he finds blessings where curses had been rained upon him. "Moses" rises only to sink humbly before Sinai, his brow touched by the light of God who glows in brilliant colors on the peak of the mountain, colors that never will fade in Moses' heart. "David" is the pure and beautiful head of a youth, with a crown of ringlets as black as midnight. There is nothing behind him except the light of Heaven. He lifts his eyes to the clouds and his Protector above them with such a look of deep and passionate devotion as probably no one but Ury has ever painted, not even in the Byzantine and Pre-Raphaelite Madonna pictures. In these eyes there is to be found the knowledge of an inner strength which, in the coming battle, can conquer the gigantic mass of Goliath's body and even melt his iron armor and mighty spear. "Jeremiah," in a night that is in him and around him, thrown from the earth but still grown to it, called by Heaven but unable to touch it, bearing all the pain of his people in his own body, silently questions the stars for the solution of all bitter riddles. "Samson," the possessor of extraordinary, envied, but disgraceful physical strength, broken by the cruel world, stands between the famous pillars, pulling them and himself into the abyss, destroying them and himself: "*tamuth nafschi im pelischtim!*" All of these are Lesser Ury and he is in all of them.

He is also in his pictures of society.

He is in the "Beggar," who, starved and weary, leans against the hard wall, a broken man, who yet has a face marked with human dignity. Ury is in "The Man with the Pushcart," who throws himself into the harness like a horse, or a dog, but whose action pulls the beholder along with him. And he is in "The Deluge," where three human figures breathe all phases of horror before the rising mass of water, their despairing battle against inescapable fate.



*Jerusalem*





*David in Prayer*

views Ury's works loses himself in the strangeness yet universal depth of the confession, just as the artist lost himself. As Goethe put all of himself into his Faust and Mephistopheles, so Lesser Ury, the creator, is also in all his works. He probably thought not at all of himself as he composed them. They were born in his soul; he called them forth, loved them and poured himself into them. They reflected him without his knowledge. But it is just that unconsciousness in their origin that made them so true. It was no accident, naturally, that Ury chose biblical motifs to express his innermost thoughts. He is devoted to the Book of Books and to the breath of God that is in it, as well as to the mighty moving throng that live in that

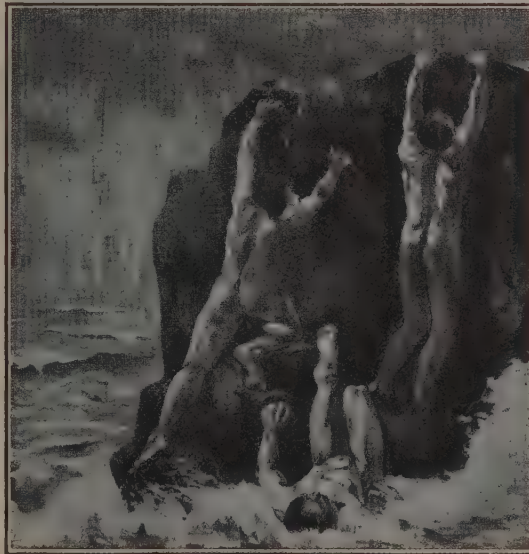
cription and carries it into the realm of the super-human and the eternal. . . .

WE listen in vain for one particular strain in Ury's great song of life and people, the strain of joy. No hearty laughter, no joyful people, no gay dancing, no human happiness can be found in Ury's pictures. Is something lacking in his work? Is there a certain narrowness about this creator, who is so at home in all the realms of heaven and earth? Is his work limited to the dark side of life? That would be tragic, shattering. That would be proof that joy was not in the earthly heritage of this man. But fortunately this is not the case. No,

joy has a place in Ury's creations, but it has retired from the sphere of human activities to the sphere of nature. In nature and, therefore, in his landscapes, Lesser Ury seeks and finds consolation for the privations and disappointments of human existence. There are few people for whom the sky is so blue as for Lesser Ury, the sun so bright, the stars so magical, the trees so alive, the ground so welcoming; few for whom flowers bloom so jubilantly, streets lose themselves, the fog tearfully streams, clouds dance with elfin grace or move so heavily, the air gushes fresh and filtered, and for whom the whole universe is so eternally bright. His landscapes have been called "visions

Where is he not? Surely he is in his "Jerusalem." There, on the banks of sorrow and loneliness, in the face of the eternal seas, wandering and wandering, weary but confident, despairing fate, yet hoping for salvation; or skulking invisible among those that endlessly bear the sorrow and the enormous problem of their people, from Jerusalem to Jerusalem, is he Lesser Ury, the Jew. And he lives again in his wonderful "triple-chord," (three-fold) "Man." This represents a dreaming youth, whose heaven and earth are full of music, whose body and soul are filled with expectations and certainty; next, a titanic man of granite, erect, lifting the whole burden of humanity to the heaven that calls and again rejects him; and finally, a broken old man waiting for the end to come. So, summing up his restlessness in three ways, he portrays himself. Lesser Ury, the man and the artist. If works of art are confessions, this one is as complete and shattering, yet elevating, as any we are apt to see.

This confession is unobtrusive, simple and impersonal. That is its greatest artistry. Never before was an elegy of such an unusual and individual chain of adventures sung in so objective yet universal a manner. All the faces mentioned, the scenes, moods, are, of course, Lesser Ury,—but at the same time and above that, they are independent, living creations, forms, individuals and worlds. The person who



*The Flood*

breath. He has painted Moses at least half a dozen times: drunk with vision before the shining mountain; in repose, with wise fingers pointing to the Words; in divine scorn, breaking the first tablets before the sinners surrounding the Golden Calf; as the outstretched arm of God punishing the corrupt world of Egypt. Again and again Moses, the Bible and scenes showing the fate of his people, appear in Ury's work. As in the case of his personality, his Judaism is never consciously involved. The individuality, as well as the type of all this work, elevates the form and the action to a level where it is really beyond des-



*Adam and Eve After the Fall*



of light and ecstasies of color." They are that and more too; they are ardent verses of a great psalm praising the creator of Heaven and earth. They are not lost in dreams and self-satisfaction, but are sun-beams, prayers, mystic cries, fiery spirits, spirits over-reaching themselves, attempting to flame to the heights. It is useless to ask what methods the artist uses to achieve these results. He does not suppress details, but they lose themselves in the importance of the whole; he does not neglect the forms but they are lost in an inner form; he does not exercise unusual skill in mixing his colors, but connoisseurs cannot grasp the intense glow from his soul that guides his brush. For many years Ury's lack of detail and form, as well as his lack of color restraint, were scorned and ridiculed, but finally the critics were silenced and were forced to admit that this handling was really great, in a class by itself. One must really bow before it and praise the luck of the artist to whom it is given to find such happiness in this earthly life.

His urban paintings are landscapes in another sense. He was called the discoverer of Berlin; but more than that, he is the uncoverer of modern big cities, naturally not those of America, but the European ones—their quieter, older sisters. He taught us to see them in a new light. The animation in the plazas, the grinding of the wheels, the people rushing back and forth, the endlessness of the lines of trees and houses, the street car tracks, the sparkle of the cafes, the shining pearl chains formed by the electric arc lamps, the puffing of the engines, the mirror-like rainy streets, the dimness of night lights and shadows, the rushing forms, the rest gained by the complete restlessness of it all; finally, the entire, wild, shrill and yet rhythmic song of the life of the big city pounds, breathes and rotates in Ury's pictures. These pictures are unbelievable, uncharitable, bold, unrestrained truth, yet truth that reaches the symbolic. These pictures show a great indifference to the hardships of life, a rest-

less, bitter devotion,—scorning cold, night and the dangers of the street while in the midst of sketching; though at the same time they are the result of a vision, an ecstasy that influence one just as do Ury's landscapes. Here is a painter of the material world who sees things from a spiritual point of view, giving them a symbolic rebirth, a painter of the soul of the earth. For a long time there have been successive attempts to classify Ury. The Guild calls him the first of the German impressionists. He was that, but more than that, he is, in general, a symbolist, and at the same time an expressionist in the intensity and singleness of purpose shown in his subject matter. He



*Potsdam Place in Berlin*

is not an exponent of artistic style, but the incarnation of an epoch. He is at the same time a modernizer, an announcer, a pathfinder and a leader. One is certain of this body, though it has been denied for years. Some of his pictures that were considered copies have proved to be many years older than those from which they were supposedly copied. This Jew makes the cultural philosophers retract all their words. Here is a Jew who does not copy, but is original; no imitator, but a pioneer of first rank. . . .

LESSER URY is sixty-four years old. His words sound tired, but his hand is able. But it is time to stop

taking from this man's harvest and start giving instead. His studio on Nollendorf Place in Berlin is crowded with his pictures; but it is time that rooms in the palaces of art lovers and in museums were filled with them instead. His "Jerusalem" has become the property of the State Museum in Vienna and quite a number of other works have been privately purchased. But it is almost unbelievable that countless treasures are decaying in the dust of his studio. What is most remarkable, however, is that the works of greatest genius are still awaiting recognition. Gigantic paintings such as "Adam and Eve," "The Deluge," "Man," even the exhalted "Jeremiah,"

that should belong to the world, still surround him who created them, as silent witnesses of man's lack of understanding. Of course he himself is secretly happy to have his children about him, though he was once forced to suffer the pain of destroying his "Benjamin," because it was too big for his new, poor studio, and he was too poverty-stricken to place it anywhere. He lives, dreams and talks with his pictures, which are his very flesh and blood. But it is a disgrace for us, his people, to allow them to remain where they are. The Temple of the B'nai B'rith House in Berlin is decorated with his "Jacob and Esau" and his "Rebecca and Elieser." Houses of the order throughout the world, especially in the New

World, should similarly be decorated with his Bible paintings. Or one should like to feel that one of our wealthy members who loves the land of his fathers would give "Jeremiah" to the University of Jerusalem. . . . Yes, one might dream that some day Lesser Ury would be not only famous, but popular—a fad. . . .

In the meantime, a lonely man, half-forgotten, embittered and often in the mood of his "Samson": "*tamuth nafschi im pelischim*," sits surrounded by his enormous treasure. And, on the other hand, a people whom he would like to enrich, but who prefer not to recognize his treasure, remain poor. Need it be thus?





*Proposed Hebrew University on Mount Scopus, Jerusalem*

# The First Hebrew University

*A Haven for the Soul of Israel*

By Dr. Chaim Weizmann

AS THE first Jewish university, on the hill overlooking the city of Jerusalem, is being dedicated, many of us will have our thoughts cast back to the great historic scenes associated with Jerusalem, scenes that have become part of the heritage of mankind. It is not too fanciful to picture the souls of those who have made our history participating in this dedication, inspiring us, urging us onward, to greater and ever greater tasks.

What is the significance of a Hebrew university? What are going to be its functions? Whence will it draw its students? What languages will it speak? It seems at first sight paradoxical that in a land with so sparse a population, in a land whose reconstruction has only been begun, in a land still crying out for such simple things as plows, roads and harbors, we should begin by creating a center of spiritual and intellectual development. But it is no paradox for those who know the soul of the Jew. It is true that great social and political problems still face us and will demand their solution from us. We Jews know that when the mind is given fullest play, when we have a center for the development of Jewish consciousness, then coincidentally we shall attain the fulfilment of our material needs. In the darkest ages of our existence we



*Dr. Chaim Weizmann*

found protection and shelter within the walls of our schools and colleges, and in devoted study of Jewish science the tormented Jew found relief and consolation. Amid all the sordid squalor of the ghetto there stood schools of learning, where numbers of young Jews sat at the feet of our rabbis and teachers. Those schools and colleges served as large reservoirs, where was

stored up during the long ages of persecution an intellectual and spiritual energy, which, on the one hand, helped to maintain our national existence, and, on the other hand, blossomed forth for the benefit of mankind when once the walls of the ghetto fell. The sages of Babylon and Jerusalem, Maimonides and the Gaon of Wilna, the lens-polisher of Amsterdam and Karl Marx, Heinrich Heine and Paul Ehrlich, are some of the links in the long, unbroken chain of intellectual development.

THE university, as its name implies, is to teach everything the mind of man embraces... No teaching can be fruitful nowadays unless it is strengthened by a spirit of inquiry and research; and a modern university must not only produce highly trained professional men, but give ample opportunity to those capable and ready to devote themselves to scientific research, to do so unhindered and undisturbed. Our university will thus become the home of those hundreds of talented young Jews in whom the thirst for learning and critical inquiry has been engrained by heredity throughout ages, and who, in the great multitude of cases, are at present compelled to satisfy their burning need amid un-Jewish, very often unfriendly,

*(Continued on Page 255)*





# Imaginary Conversations

*Heinrich Heine and Benjamin D'Israeli Discourse on Jewish Proclivities to Humor*

By Sidney W. Wallach

HEINE

AND do you really think that they are departing from their rustic genius?

D'ISRAELI

Yes. . . . But why call it rustic?

HEINE

Why not? It is descriptive, to say the very least. Every country lass can shed tears, while not every country lass can say something witty. Many a village yokel slobbers all over himself, but to laugh and to create laughter is no longer provincialism. It is the product of the utmost urbanity.

D'ISRAELI

Polish, perhaps, but I would not call it, "urbanity."

HEINE

Permit me! . . . To return, I must say that I disagree with you.

D'ISRAELI

You surprise me. Do you really think that they are still the contemplative group? You think their genius is still a religious, a prophetic one? Of course, I am not saying that a complete metamorphosis has taken place. I do, however, see the signs all around, signs of a gradual turning away. Jews no longer welcome the burden of cosmic thoughts. They have turned from posing eternal questions about the infinite and the ultimate verities and have begun to laugh at the infinite and the ultimate verities. To me, it is no accident that the greatest humorists in America are Jews. But for a better example than that of F. P. A. or Dorothy Parker, or Arthur Guiterman, or Elias Lieberman, I point to Israel Zangwill himself. Zangwill is not nearly as thoughtful as he is witty; he is never as deep as he is comic. He is at his best as a maker of clever phrases.

HEINE

And from these observations, from these few, you draw your conclusions!

D'ISRAELI

Of course. I might say, and I would be right, that only the few count. You talk of the religious genius of the Jewish people. You must not forget that this religious genius was expressed through only several dozens of Jews. Still, to turn to another example, I can point to the pride and the nascent enthusiasm about folk humor. . . .

HEINE

Nascent, did you say?

D'ISRAELI

Yes.

HEINE

Exactly where we part. I am as certain that it is renascent. . . . Even, that it has never been subdued.

D'ISRAELI

You mean the Jew has always been the jester?

HEINE

Exactly! Exactly! The Jew was a jester even at a time when he expressed his most powerful religious convictions. I am sure the Jew could not resist putting humor even into his Bible.

D'ISRAELI

Come! What have you in mind?

HEINE

Oh, many passages. . . . Yes. . . . Jacob and Esau and the pot of lentils. The irony of it strikes red hot. Selling one's birthright for a mess of lentils is the world's most ironic story, even if it carries a moral added on to it like a kite's tail.

D'ISRAELI

It was very likely, a bit of naïveté.

HEINE

The Jew was never naive. That is why I said that he always had the urbanity that is requisite for humor. I see in this the explanation why the Jews never had an epic. They would have had to introduce sly bits of comment in the epic that would interrupt the majesty that is necessary.

D'ISRAELI

But, you must confess that if there is any humor, it is always tragic.

HEINE

And what does that mean? It is the greater humor, because of that. Elemental buffoonery carries no tear with it, but from buffoonery, there leads a long gradation of humor that grows bitter, and that ends in . . .

D'ISRAELI

What?

HEINE

Satire. The greatest of all. Hiding a sting in your jest, and a cosmic discovery in one of your puns.

D'ISRAELI

And you think the Jews are great satirists?

HEINE

I know it. What satire is greater than Isaiah's description of the image maker who falls down to worship the idol of his own hands? What satire is more powerful than the story of Rahab and the fall of Jericho. There is more meaning in that incident than in the kindest words of the Nazarene.

D'ISRAELI

I must confess that I do not understand. . . .



HEINE

Really? But you must see that the lesson of Rahab, the harlot, who is used as the instrument of God in the redemption of the land of Israel, is momentous. Here there is more than the preaching of a moral; here there is a divine ordinance.

D'ISRAELI

It is quite clear now. . . .

HEINE

Of course. So much for the single instance from the Bible. I have suggested a method of interpretation. Read the Bible once more to find a wealth of satire undreamt of by Juvenal and Rabelais. . . . And then, the medieval humorists. . . .

D'ISRAELI

Yes, I know. Ibn Gabirol, Al Harizi. . . .

HEINE

Oh, a host of them! Have you never seen a coincidence in this fact, that among the Jews, the poets are equally satirists. It means that the two are linked inseparably. Satire and other forms of humor are always part of the Jew.

D'ISRAELI

As a rule, however, the Jews take themselves seriously.

HEINE

You mistake us. No one is readier to laugh at the Jew than the Jew himself, providing, of course, that the humor is at all sympathetic. It is a mistake—this conception of his seriousness! The unknown Jew who proved that "Radia" was known to the Talmudic *Chachumim*, was poking fun at the world's pride in its achievements. This poke is simply a bit of audacious fun that is, unfortunately, misunderstood by people less given to humor.

D'ISRAELI

You know that ultra serious book on the ultra serious purpose and nature of the Jewish people. . . .

HEINE

You mean Maurice Samuel's "You Gentiles." Ah, but the author, himself, is a wit of no small attainment. Take away his humor from him and from his book, and both are left emasculated.

D'ISRAELI

Do you think the Jews could have sustained the burden of the centuries unless they were completely intense, and took their intensity as their moral armor?

HEINE

You mistake me! I do not say Jews are never intense. I simply add that they have the gift for laughter. But, to answer a query with a query, do you think the Jews could have sustained the burden of the centuries unless they knew how to smile, how to jest about their calamities?

D'ISRAELI

Good enough! But until what stage of pain can one smile? You cannot smile when tied to the stake.

HEINE

Perhaps. But you can still jest when doomed to a mattress grave.

D'ISRAELI

Oh! And you think you typify the Jews?

HEINE

Not in the least. I symbolize them. I am the Jew purged of everything save his Jewishness. That is why I can suffer, and sneer. But, surely I need not tell it to you.

D'ISRAELI

Why? I never made jesting my aim.

HEINE

Of course not. No one does. Still, all your life was a smile at someone. Your dandyism. . . . if you will permit me. . . .

D'ISRAELI

Certainly. . . . My dandyism was to please myself. . . .

HEINE

. . . . And to sneer at all others. . . . Your novels. . . .

D'ISRAELI

Were they, too, jests?

HEINE

If not jests, then gestures,—another grade in the long sequence.

D'ISRAELI

Explain, please. . . .

HEINE

A jest requires intimacy; a gesture, aloofness. But to return to the Jew as the world's Thinker. . . . I cannot imagine a Jew—bearded, Semitic nose and the rest—sitting in the pose of Rodin's famous piece!

D'ISRAELI

Nor can I. . . . I see him poring thoughtfully over a volume.

HEINE

And I see him in hopes for a volume that is a medley of a sprightlier Ibn Gabirol, an exaggerated Rabelais, and a more thoughtful Swift! . . .

D'ISRAELI

His attitude?

HEINE

Oh, he must look solemn! That is half his fun.

D'ISRAELI

You say that, after you know his solemn story?

HEINE

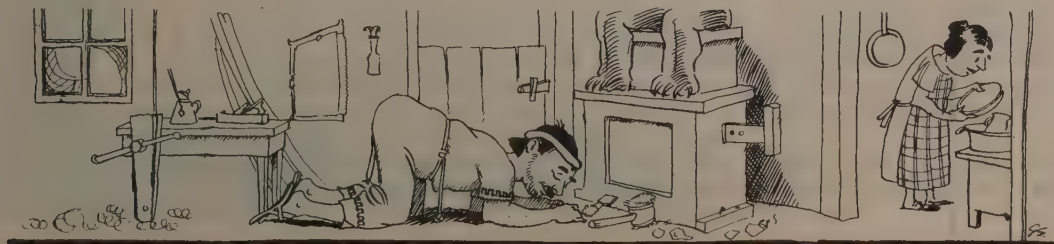
I say that after I have scrutinized the parade of his history; his thinkers, his prophets, his poets, I find them all with a humor that is too keen for most. I find them all satirists—among the world's greatest.

D'ISRAELI

Really? And who, do you think, is the greatest of the satirists?

HEINE

Pardon. . . . Must I . . . myself again?





# Joshua of Nazareth

A Chapter from "Stranger Than Fiction"—A Short History of the Jews

By Lewis Browne

## PROLOGUE

**DAWN** is stealing up behind the blackened chimneys in the east. The city is awaking. There is a feeble stir in the streets, a rattling of milk wagons and a rumbling of trucks. Workmen with lunch boxes under their arms, their hair frowsy, their faces still swollen with sleep, clump along over echoing pavements.

But in the east, over where the roof tops dully gleam in the morning light, there is a greater stir, I know. Old men with matted beards, and young men and boys, crawl out from under feather beds and shiveringly don their clothes. They touch their hands and faces with water from kitchen faucets, whisper a prayer, and then hurry out into the streets.

Where are they going?... But where should pious Jews go so early in the morning?... To the synagogues, of course!

So they go, hundreds of them, old and middle-aged and young. They go to their little synagogues hidden away in basements, there to pray as their fathers have prayed these two thousand years or more.

For there in the east, where now the roof tops are turning from black to pearl in the growing light of the dawn, lies the great ghetto of New York. More Jews are huddled there than ever were seen in old Jerusalem—more probably than were known in all the world when Solomon was King in Zion.

What are they doing there? How did they come? And why?...

It is almost four thousand years since they were born, and fully five thousand miles from their birthplace. What have they seen and thought, what have they lived through and learnt, in all that long trek through time and space?

But that is just the story I have been wanting to tell all along, the story I will tell. . . .

**T**HERE is something intensely pathetic in the sight of tiny Judea bleeding to death in the claws of a great empire, yet always, always, dreaming on of release. But even more pathetic is the story of the hysteria and excitement which that

Frenzied mystics, many of them more than half-mad, went up and down the land and cried in shrill, hysterical voices: "Repent ye, for the kingdom of Heaven is at hand!"

Most of them belonged to a secret fraternity of hermits called the Essenes,

and they believed that strict piety, charity, and bathing in the streams—baptism as it was called in Greek—would alone prepare the people for the coming of the Messiah.

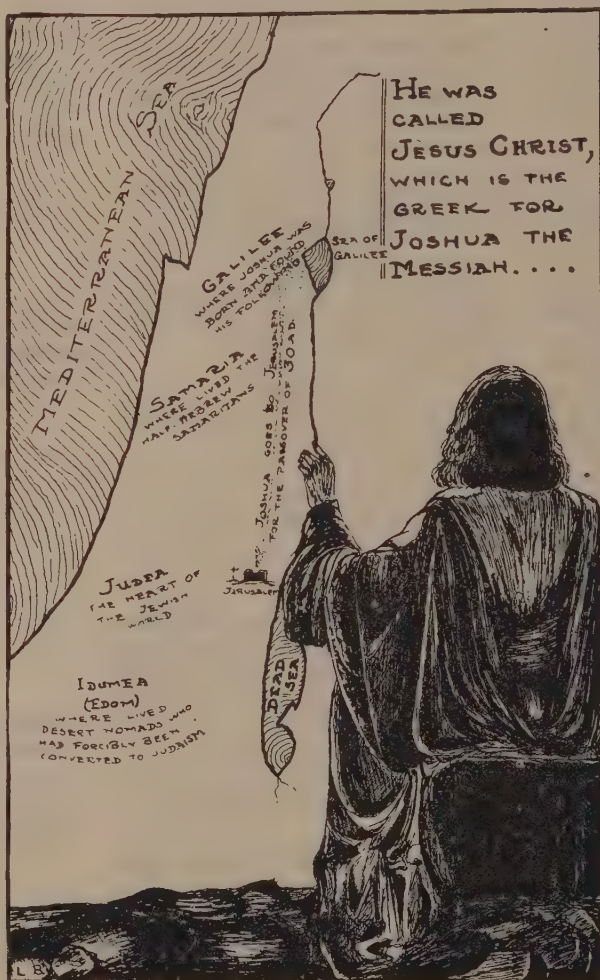
In some of these mystics the great spirit of the ancient prophets seemed reborn, and they attracted enormous followings. One of them, a Jew named John, was especially influential in those days. He was a wild-looking young man who took his stand by the River Jordan and called on the people to leap in and be cleansed of their sins. They called him John the Baptist, and hundreds flocked to him. But because he offended the cruel king Herod by his open denunciations of the ruler's wickedness, he was imprisoned and later put to death.

Many others, however, arose to take John's place: young wild-eyed men who flayed the people with bitter tongues and drove them to the verge of stark madness, and gentle souls who tried to bring them comfort, and only stirred them the more.

There was one preacher in particular, a youth named Joshua—he who is known to us as Jesus of Nazareth.

**I**T is not easy to write of this man Joshua. To some he has become altogether a god, and to others—because so much evil has been done them in his name—he seems very like a fiend. But if we are to obtain any true knowledge or understanding of him, he must be to us neither god nor fiend, but simply an earnest young Jew who came to his people in their night of terror and sought to bring them light.

More has been said and written of



Joshua of Nazareth

constant dreaming stirred up in the land. The more horrible the persecutions and massacres, the nearer seemed the advent of the "Anointed One." Each day was thought to be the very last, and every hour the people pricked up their ears for the sound of the Messiah's trumpet. It was like being adrift at night in an open boat—none knew when the cries for help would be answered.



this one man than of any other in all history—but still we know exceedingly little about him. All that is preserved of his own words was set down years after his death in a tongue he did not speak, and by men not nearly so great as to understand all he said. And even that little was copied and recopied by scribe after scribe until today much of it seems tortured out of all likeness to what may have been the true words. Save for what is set down in the New Testament, we know not a thing about this prophet Joshua. The Pharisees, who were writing whole volumes at about the same time, make no mention of him whatsoever. Nor have the Roman records any light to throw on his life or death. This lack of any reference to him in the writings of the day is very perplexing. Perhaps preachers and prophets were too common in the land then for extended comment to be made about any one of them. . . .

While he lived, hundreds came eagerly to hear him; but once he died he was soon forgotten—soon forgotten by all save a few. But those few remembered him well.

HE was born in a village in the north of Palestine, in Galilee, and his father was a humble carpenter. He, too, in his youth was a carpenter. He had little learning, for in that region and among such poor folk, learning was exceeding rare. He spoke in Aramaic, the jargon of the day, and perhaps he could not even read Hebrew. But like most other Jewish lads even of his lowly station, he did know the words of the great prophets of old, and the prayers which the pious



*The Terrible Dispersion After 70 A. D.*

Pharisees were wont to recite in the synagogues. And what is far more important, the God-hungry spirit of the Jew was mighty in his bones. He saw the travail of his people and it so stirred him that he could not abide in peace in his village. He arose from among his tools, and taking staff in hand he went forth to make ready for the Day of the Messiah.

First he was one of them that followed that great Jew, John the Baptist. Then, when John was murdered by the king, young Joshua went forth and preached by himself.

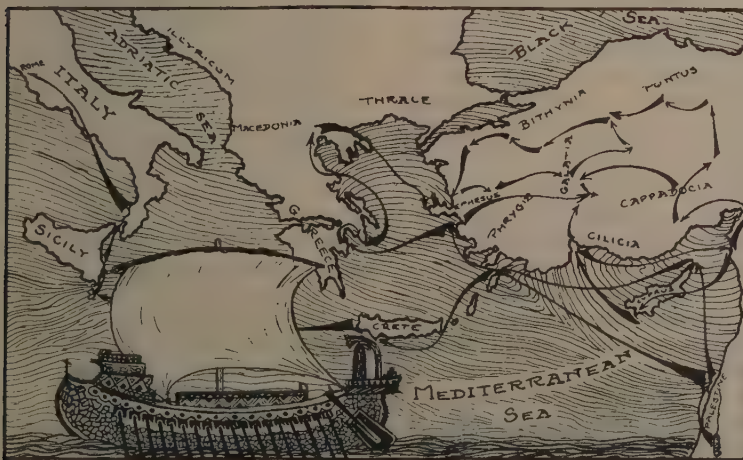
He preached in the villages of Galilee, and the simple folk, the peasants and the fishermen with their wives and little children, flocked to hear his words. Sometimes he spoke in the synagogues, for it seems any Jew who so desired could arise in them and preach. But more often he preached on the dusty highways, on the beach

of the Sea of Galilee, and in the fields.

Of what Joshua looked like, we know nothing. No doubt he was dark like all the other Jews then, and probably he was thin and not very strong in body.

He had no new gospel to bring to the people, but only sought to have them understand and love that which long before had been brought to them. He told them, as had so many prophets before him, that God was a Loving Father who would forgive them all if they but repented. Also he told them that soon, very soon, the Messiah would come, and that then the Kingdom of Heaven would be seen on earth.

He taught the people to recite simple and comforting prayers like the one beginning, "Our Father which art in Heaven"—prayers made up of verses which the Pharisees in Jerusalem were wont to recite. And he reminded the people of certain laws and command-



*The Voyages of Paul*

"From beginning to end it pleads to be retold, and not as a list of names and dates, but as a wild adventure, as a romance. For the whole history of Jewish people is a romance, the strangest, the most colorful in the saga of all mankind." With this prelude, Lewis Browne begins to retell the old story—to retell it not only in words, but in vigorous illustrations, of which the four here published are typical.

Mr. Brown's book will be published by Macmillan this spring.



ments in the ancient *seforim*, the Holy Scriptures. Especially he reminded them of that highest law of all—that they should love one another. Even their enemies should they love if they would enter the Kingdom of Heaven.

**B**UT what must have attracted the people most was the manner of this young prophet. A spirit breathed through his preaching that rarely if ever before had been known in the land. There was an overwhelming warmth and kindness, a tremendous love in it all. With the exception of Hosea, the other prophets seem to have been fierce and impatient men. Their words were like whetted swords that cut down the sinners, that bruised and stabbed and pierced them through. Or they were like knotted whips that flayed them.

But this Joshua, save at rare moments, was all tenderness and benignity. Not merely did he *tell* of God's great love; most earnestly he tried to *practice* it.

And that was a day when not love but hate was sovereign among men. The Romans crucified the Zealots, the Zealots murdered the Sadducees, the Sadducees loathed the Pharisees; and all of them together despised the wretched folk in the slums of the towns and on the farms of the land.

Perhaps that was why the young Galilean was so followed and so devotedly believed. To a people tired unto death of hate, he came with a word of love.

Especially to the cowed and broken, to the poor and unlearned he came with that word of love. He told them that in God's sight they were more precious even than the wealthiest and the most learned in all the land. He went down to the sinners in the places of shame, to the outcasts and the pariahs, and told them that if they would but repent they could not fail to enter the Kingdom of Heaven.

And they believed him. Desiring to believe, thirsting for the certainty that they too might enter the World to Come, the souls of the lowly went out to this Joshua and his words as the parched tongues of cattle reach out for the rain.

And they were grateful to him. They flung themselves to the ground and kissed his feet for his goodness toward them. Indeed, they were too grateful and praised him so that he had to chide them. Only the good God, he declared, deserved such praise.

But he could not stay them from it. Never before had so benign a prophet come among them; and their adoration would suffer no curtailing. And as the months passed and he continued preaching, lo, he began to seem in their eyes even more than a mortal being! They began to believe that he could work miracles, that he could heal the halt and blind—even that he could raise the

whom he had flaunted the very first day, were feverishly busy, plotting evil against him. He had driven their money changers out of the Temple courts, and they could not forgive him for it. He tried to escape beyond the city walls, but he was pursued, betrayed, and taken prisoner to the house of a high priest. There hastily he was tried by a court of priests, and found guilty—though of what crime we cannot now tell. Perhaps his very condemners could not have told either. They wanted to put him out of the way, as centuries earlier they had wanted to put Jeremiah out of the way. He was their enemy, and they could have no thought of mercy.

From the high priests' house he was taken to the palace of the Roman governor, Pontius Pilate. Again was he questioned, this time by the governor alone. And then abruptly he was sentenced to die. . . .

There was no justice in it all. Pilate, a quick, choleric official, could have had no real understanding of what the young prophet had done, or had dreamed of doing. He seems to have thought him but another mad young patriot, a rebel against Rome, a pretender to the throne of Judea. He considered the strange man a troubler in the land—so he had to put him to death.



*The Pale of Settlement*

dead. He seemed too near perfection, too wondrous to be just a man like themselves. He seemed the very Messiah! . . .

**W**E cannot tell for certain whether Joshua himself ever became possessed of that idea. Perhaps he did. With a great multitude hailing and worshiping him as the "Anointed One," the thought must have been nigh impossible to resist. But though there is this uncertainty as to his own mind, there can be none as to the mind of the people. To them he was indeed the long-promised Messiah come at last to usher in the Kingdom of Heaven. And when after ministering three years in Galilee, the prophet went down to keep the Passover in Jerusalem, his fame preceded him and he was greeted there by ecstatic mobs as the awaited Deliverer.

But his triumphal entry into Jerusalem proved young Joshua's undoing. Before five days had passed, he knew his end was near. The Sadducees,

**A**ND after the sun had risen, the next day, the Roman soldiers took that young Jew to the top of a hill nearby, scourged him with fagots, crowned him in derision with a wreath of thorns, and nailed him to a cross. They nailed him to a cross between two thieves, and over his head they carved the mocking words, "King of the Jews." And there in mortal pain he hung for hours. Gone were the huzzahing crowds; gone even were his own disciples. Only a little knot of bewildered women and near friends stood by to watch as he passed away. In the city the Jews were busy preparing for the Passover feast; in the fields the disciples were hiding, too terrified to confess they had even known the martyr. Deserted he hung there on that lone hill.

The sun began to redden the far horizon, and the man Joshua could no longer endure the pangs. He began to moan. Brokenly he moaned as the throes of death came over him. "My God! my God! why hast thou forsaken me?" he begged.

And then he died.



# The Women of the Bible

*The First of a Series of Studies of the Social History of Jewish Women*

By Sarah Goldberg

**I**F THY wife is small, stoop down and speak to her" runs an old Talmudic precept. This saying can be taken not only as a summary of the Jews' attitude toward their women, but also as an indication of the status which the Jewish woman held. Primarily, she was a wife, not an individual possessing certain personal rights and opportunities, but a wife, with the duties and privileges connected with that office. Secondly, she was "small"—small in understanding, in ability, in strength of character—in general inferior to men. And thirdly, she was to be dealt with gently and considerately. She was a child and to be treated as such. Man was to stoop down to her level when communicating with her. It was unnecessary and unseemly to raise her to his higher level. The Jewish woman lived in a legally, socially, economically and intellectually different world. A world divorced from and inferior to that in which her husband and sons dwelt.

It is paradoxical, this inferior position that Jewish women have held throughout their history. The condition of women generally advances with the growing culture of a nation. The position of women of any certain group may usually be taken as an index to the degree of cultural progress arrived at by that group. Among barbarous, semi-civilized nations, the women are slaves, degraded creatures with scarcely more claims and privileges than animals. But as the nation begins to evolve, this attitude towards women changes, as do all other institutions and expressions of social life, until, when the state has finally arrived at a superior civilization, its women are, at least theoretically, on an equal footing with men.

The Jews began their long and varied course as semi-civilized tribes, possessing the same attitude toward their women as all other Semitic nomads. But while the Jews developed a high form of civilization, the position of their women remained unchanged. The same people who had produced great idealists and revolutionists, who had promulgated and achieved noble, democratic, and highly just conceptions of conduct, con-

tinued to treat their women no better than slaves.

The explanation of this enigma lies in the singular course into which the history of our people has been forced. How this worked to prevent any advance in the condition of the Jewish women, we shall trace in the studies which follow.

## II

**I**N the semi-legendary, semi-historical period of Jewish History, when the nomadic Israelite tribes settled in the land of Canaan, they brought with



*Ruth—By Lilien*

them the attitude toward women which they shared with all other Semitic nomads. To these people, women were scarcely better than slaves. Amongst all nomads, the home is an undeveloped and comparatively unimportant institution. The unsettled, Gipsy life is unpropitious to the development of women's ability. Women are out of and play no part in the life and problems of the group.

The ancient Hebrews bought their wives as they did their slaves and cattle. Rebecca was sold by her father and brother. Abraham's servant gave Bethuel and Laban many presents. And Jacob paid for his wives with fourteen years of hard labor. If the patriarch, the master, could possess many slaves and much cattle, he also was able to own as many wives as he wished. Polygamy was the

order of the day. And if wives were a possession and had no individual prerogatives, they certainly had no legal rights. The women of ancient Israel could not become heirs. They were not permitted to inherit their father's or husband's wealth. And in case there were no sons or near relatives, a man's property and possessions went to his business manager. The Bible relates that before the birth of Isaac, Abraham lamented not having a son. For after his death, all his wealth would be inherited by his steward Eliezar, who was no relation to him. Abraham's wife Sarah, whom he loved and esteemed, could not be his heir.

Under such conditions, it is not surprising that chivalry was unknown among these early Hebrews. Abraham, though he loved his wife and sought her well-being, did not hesitate to place her in a situation that would compromise her. During their sojourn in Egypt, he urged Sarah to pass as his sister. For then no harm might come to him. Otherwise Pharaoh, attracted by her beauty, might kill her husband and make her his concubine. This gives us an insight into the marriage and sex morality of the ancients. It is interesting to note, in passing, that among the barbaric Germans, it was customary for a host to show respect and hospitality to his guest by offering him his wife.

## III

**T**HE LAWS of Moses were not only a collection of the accumulated traditions and early laws of the Israelites, but were also the first reformatory and evolutionary expression of the developing civilization of the people. To the old laws, new, advanced and explanatory legislations were added. And the righteousness and humaneness of these new laws and ordinances have held the respect and awe of all the succeeding generations and civilizations. However, these Sinaitic legislations and commandments hardly changed or bettered the traditional position and status of the women of Israel. And their condition remained scarcely superior to that of slaves and courtesans. Still,



some justice and clemency were meted out to them as to all human beings.

Though the first law of the decalogue proclaims honor for the mother as well as for the father, subsequent Sinaitic ordinances place her in an inferior class. She is still a possession. We are told—"Thou shalt not covet thy neighbor's house, nor his wife, nor his maid servant nor his man servant." A Mosaic law gives redress to the father or husband when the daughter or wife is compromised or harmed. Later, we shall see how the Talmud enlarged and strengthened this law. It is a humane ordinance, which permits the father to redeem his daughter whom he sold, if she does not please her master. And there are details in what manner this may be done. The Laws of Moses allow for no priestesses. And the Jewess is excluded from the religious life. The Book of Numbers tells us that three times a year were the males, not the females, ordered to appear before the Lord.

There are also a number of rules which appear to the modern, scientific mind as incredible and repugnant. These are the laws of purity and impurity of women at certain periods. But what is most interesting to us and indicative of the whole attitude towards women is that, after the birth of a girl, the period of impurity is longer than after the birth of a boy. And that the impurity offering in each case is different. Divorce disgraces and lowers the Hebrew woman as it does all women who hold an inferior position among their people. We are told that the priests were forbidden to marry widows or divorced women.

But women were also given some share of the new justice and mercy. And among the unfavorable and degrading legislation there were a few considerate and just laws. A man was freed from all duties to his nation during the first year of his married life, in order that he "shall cheer up his wife which he hath taken." A woman slandered without cause got full redress. And female slaves were also freed after six years of service. But here again there is a law which gives the freed slave possession of the wife which his master had given him.

These Mosaic laws, in addition to the old, unfavorable, Semitic traditions, forced upon the Hebrew women a narrow, debasing and definite status, which offered no hopes or opportunities for change or advancement. And had these laws become the immediate guiding principle of the opinions and

actions of the Hebrews, the life of their women would have been virtual slavery. Not one woman of note or personality would have come down to us from those early periods. For none could have existed, since such conditions could not produce capable or gifted women.

But the Mosaic laws were forgotten and disregarded during the first centuries of Hebrew national life. With the exception of a few decades, strife and stress marked the dominant course of that period of Jewish life. And constant oscillation between civil and foreign wars, on one hand, and national disturbances and party feuds, on the other hand, were antagonistic to conditions of life ruled by traditions and established laws.

Meanwhile, during the first Hebrew kingdom, the very lack of organization and institutionalization of social life made the position of the Hebrew women of that period favorable. Thus, unhampered by traditional laws and conditions, she holds a position of some independence and respect. So much so, that the prophets consider her influence over men the cause of the misfortunes that befall the people.

Apparently, it was not unusual for Hebrew women of those days to think and act independently. The Bible relates that a woman, Abigail, wife of a rich sheik, Nabal, hearing that David was marching against her husband, went to intercede for him. It appears that Abigail did not heed her husband's consent to undertake the journey. She even seemed to possess enough authority to get provisions and to command her servants to accompany her. Intelligently and tactfully, she proved to David that it would be most harmful for his future interests as king to persist in carrying out his murderous plan. David, of course, was won over by her understanding, logic and beauty. Michal, daughter of king Saul and wife of David, was a worthy contemporary of Abigail. Without fear, she saved the life of her husband at the risk of angering her father and incurring punishment. At an age when marriage ties and duties were weak and insignificant as compared to parental ties and duties, this act of Michal is a sign of her individuality and bravery. But she was even more daring. For she reprimanded and criticized her husband, King David, for his behavior, which she considered improper. And the Biblical narrator, to punish Michal for her audacity, ends the story

with the statement that "therefore, Michal, daughter of Saul, had no children unto the day of her death."

#### IV

THE death of Solomon and the division of the nation into two rival states saw the beginning of great foreign influences. At various periods, the Assyrian, Egyptian and Babylonian religions and customs held sway both in Samaria and Jerusalem. And the Hebrew women were as attracted by the new cults and as faithful adherents as were the men. For the national religion was as yet neither developed nor established. A cruder and more materialistic conception of God and morality was nearer to the understanding of the average person of the age, than was some ill-defined monotheism. And in this the Hebrew woman was neither higher nor better than her brother.

Social life and behavior as well were influenced and guided by these powerful foreign nations. The Hebrews easily discarded their simple social customs and philosophies for the more attractive idolatrous and immoral practices of their older and more civilized neighbors. In this, too, the Hebrew women did not lag behind their brethren. They were equally allured by the new freedom, license and gaudiness that the Egyptians and Babylonians introduced.

The insurgent prophets of that dark and chaotic period hurled more wrath at the Hebrew women than at the men. Perhaps they already felt that women should be better and finer than their own sex. Or, by a particular condemnation of the women, they denounced the prevalent disregard for the "double standard" of morality. At any rate, they did not spare them. Especially bitter was the great prophet Isaiah against the women. He maintained that they were the chief cause of the idolatrous, immoral and lawless life of his countrymen. Isaiah, in prophetic and poetic ardor, undoubtedly exaggerated their evil influence. But the very fact that they enjoyed some freedom and influence proves that their condition could not have been altogether degraded.

Thus, the Jewess of the pre-exilic period lived a comparatively free and independent social life, due to the influence of the alien peoples who lived in the capitals of the two kingdoms. Though polygamy existed, and though the women of Judea had no legal rights, they enjoyed some social

(Continued on Page 254)



# The Council of Jewish Women



MISS ROSE BRENNER  
of Brooklyn, N. Y.  
President

the National Council of Jewish Women and that Miss Rose Brenner, president of the Council, had been chosen to preside over one of the sessions.

About the same time there appeared accounts of a contest held among Jewish immigrants for the best essay on Americanism. Essays remarkable for their patriotic fervor were written. One learned that not only had the contest been held by the National Council of Jewish Women, but that the classes in Americanization which had fostered this love of America among the newcomers had been conducted by this same organization.

In fact scarcely a day passes that some paper somewhere does not report that this quite remarkable group of women is taking part in a health drive, in a campaign for women's legal rights, in some scheme of community welfare, in a fight for legislation to improve conditions of labor, or in one to keep children out of industry. Jews have always boasted of their leadership in the struggle for social justice and peace on earth. Today, with the growing emancipation of all womankind, Jewish women are evidently destined to exercise the same character of leadership as have their brothers and fathers before them.

Organized some thirty-two years ago, the Council of Jewish Women has become one of the most powerful influences for the furtherance of social justice and the elevation of personal and communal standards. There are few large cities in this country without

WHEN the newspapers some two months ago carried a report that the greatest woman's peace conference in history was meeting at Washington, one read with delight that among the eight national women's organizations participating in it was

a section of the Council, while scarcely a community which has a section remains uninfluenced for the better by it.

The Council of Jewish Women is engaged in a diversity of activities. To name the many committees which direct this great work will alone give some idea of the Council's mission. These committees are on: religion, religious schools, social welfare, junior auxiliaries, civic and communal affairs, peace and arbitration, education, legislation, public health, blind, deaf, tuberculosis, purity of the press, scholarship fund and immigration aid. In addition to this, Mrs. Israel Cowen of Chicago, honorary vice-president, represents the Council on the governing board of the Anti-Defamation League of the B'nai B'rith. Yet, in spite of this diversity of effort, all is co-ordinated in a single program that might well be considered typical of the best aspirations of American Jewry.

Perhaps the most important work of the Council at present is its participation in the movement to outlaw war. This idea one finds clearly expressed in the resolution adopted by the board of managers and copies of which were sent to the Federation of Temple Sisterhoods, the Women's League of the United Synagogues, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the Conference on the Cause and Cure of War and the International Council of Women. The resolution follows:

"Whereas, no question is so vital as the achievement and maintenance of world peace; and,  
"Whereas, world organizations of educators, religious groups, youth, women, commerce and labor have made the outlawry of war their paramount interest; and,

"Whereas, the Geneva Protocol by its provision for compulsory arbitration of all international disputes and its definition of an aggressor nation brings immeasurably nearer the hope of outlawing war; and,

"Whereas, the Geneva Protocol, if ratified, provides for the calling in June of an International Conference for the reduction of armaments to which the United States shall be invited; and,

"Whereas, such a conference will succeed only in proportion to the 'Will of Peace' which exists among the masses; therefore be it

"Resolved, that we, the board of managers of the National Council of Jewish Women, dedicate ourselves with renewed hope and vigor to the work of making war an international crime and substituting for it the judicious settlement of international disputes."

The fight against war, as undertaken by this group of Jewish women, assumes many different phases.

Here, a council may be instrumental in securing the passage by the local city club of resolutions favoring universal peace or pointing out the danger of some form of jingoism. Elsewhere, it may protest against the use of a textbook which glorifies war at the expense of the more constructive, but less spectacular achievements of peace. In still another locality, it may bring about that better understanding between racial and religious groups which kills prejudice and envy—the seeds of war.

Whenever an important congressional act or an important diplomatic policy affecting world peace is brought into prominence these women study the questions involved, discuss them, often pass resolutions and otherwise mold public opinion.



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# In the Public Eye

## Decorated by Jugo Slavia

WHEN the Commander's Cross of the Order of St. Stava was conferred on Louis Wiley recently, the government of Jugo-Slavia became the fifth to honor the veteran newspaperman in this manner. He became a legionnaire, of the French Legion d'Honneur, and a Knight Commander of the Hellenic Order of Greece in 1921. The following year saw him a



International

*Louis Wiley Wears the Cross of St. Stava*

Chevalier of the Crown of Italy, while in 1923 he was made an officer of the Order of Leopold II of Belgium. His last decoration from Jugo-Slavia was conferred by Dr. A. Tresich Pavichich, Jugo-Slavic minister to the United States for services rendered by Mr. Wiley to the Serbian Relief Fund during the war. He was a director of the Serbian Aid Fund Committee as well as the Federated General Relief Committee.

Mr. Wiley has been connected with the newspaper business for thirty-eight years, thirty of which have been spent as business manager of the *New York Times*. Although he started out as a reporter for the *Post-Express* of Rochester, New York, he soon became business manager of that paper. He was also the editor and publisher of the *Rochester Tidings* from 1887 to 1895 when he became business manager

of the *New York Times*. Mr. Wiley is an ex-president and now director of the Society of the Genesee and a director of the Municipal Art Society.

Although he was born in Hornell, New York, Mr. Wiley was educated in a private school of Mount Sterling, Kentucky. In 1916 he received an honorary M. A. from the University of Rochester.

## A Golden Jubilee

WHEN Fannie Bloomfield Zeisler played the Beethoven Andante in F before the Beethoven Society some fifty years ago, she little dreamed of the glorious path that lay before her. A few weeks ago she played the same selection at her golden anniversary concert with the Chicago Symphony Orchestra. The reverence with which the audience listened was the reverence one feels for a true artist when that artist is doing his best.

Mrs. Zeisler is one of the most brilliant and talented pianists that ever played on the concert stage. Unlike most artists, whose popularity vanishes after a few years of public acclaim, she has been an essential force in our musical life and her latest concert proves that her powers are by no means waning. She seems to have discovered the secret of eternal youth.

She was born at Bielitz, Austria, and came to Chicago in her second year. A prodigy at an early age, she studied with Bernard Ziehn and Carl Wolfsohn, both leading figures in the musical life of the city. After creating a sensation in Chicago, and while still in her early teens, she went to Vienna, where she did her principal work with Leschestizky. In 1883 she returned to Chicago; then followed more study abroad and debuts in all the capitals of Europe; her first European tour was in 1893. When she again appeared in Chicago, she created a furore, and from that day to this she has had a place at the very top of virtuoso pianists.

Mrs. Zeisler is unique. She continues to bring to her work poetic insight, interpretative force and intellectual understanding. Her personality is dynamic; it creates response without effort. At her Golden Jubilee, congratulation from all over the world came to her. Henri Berbrugghen, the eminent Belgian violinist, cabled:

"Congratulations for your remarkable artistic achievements, which will remain as an example and act as a stimulant for countless young artists in times to come."



*Fannie Bloomfield Zeisler Celebrates Fiftieth Year as Artist*

## More Lasting Than Stone

IN creating the Guggenheim Memorial Foundation, Simon and Mrs. Guggenheim are leaving a unique memorial to their son, John Simon, who died three years ago, as he was about to enter Harvard University. Its purpose is:

"To improve the quality of education and the practice of the arts and professions in the United States, to foster research and to provide for the cause of better international understanding."

Now Senator Guggenheim has made a preliminary gift of \$3,000,000. The fellowships are to be awarded for advanced study abroad; they will be open to both men and women of every color, race and creed. The people selected will be able to study any subject in any country in the whole world; all that is asked is that they should have a marked aptitude for their work and that they should make all results derived from the research public so that humanity may benefit by new discoveries in art or science.

Each scholar will receive \$2,500 a



year. In many respects this is superior to the Rhodes scholarship, which is available only to men, limits the age to 25 years, the place of study to Oxford, and allows only \$1,675 a year. The Guggenheim Memorial is established on the broadest possible basis; it offers world wide opportunities under the freest conditions to carry on the quest for culture.

Senator Guggenheim was born in Philadelphia in 1867. After finishing his work in the public schools he went to Europe, where he spent two years studying languages. Upon his return he engaged in the mining and smelting business in Colorado, from which state he was elected United States Senator in 1907. Since the expiration of his term he has been president of the American Smelting and Refining Co., New York.

## A Different Sort of Patriot

EDWARD MEYER, JR., is the unusual sort of patriot than can sit back and let the world see what he has done. He has just been renominated to head the War Finance Corporation by President Coolidge.

When the War Finance Corporation was created in 1918 as part of the program of war finance, President Wilson appointed Mr. Meyer main director. At the close of the war, while operations of this corporation were in the process of liquidation, the financing of the railroads, then under Federal control, was put into its hands. It advanced them more than \$200,000,000, which has since been paid off. Then Congress authorized the corporation to make loans to exporters and to banks



*Eugene Meyer, Jr., Heads War Finance Corporation*

that were financing exports. In 1921 the scope of its activities was further enlarged to include aid for agricultural banking, live stock loan companies and co-operative-marketing associations. Mr. Meyer was reappointed by President Harding and again elected managing director. During its last four years of activity, the total sum of loans approved was \$539,000,000.

Mr. Meyer was born in Los Angeles, in 1875, and after taking his A. B. at Yale, studied banking and international finance in Europe. He first entered government service in 1917. Before serving on the Finance Corporation he was appointed adviser of non-ferrous metals, member of the National Commission on War Savings—and member of the Advisory Commission of National Defence. But it was for his work on the Finance Corporation that the United States owes him her greatest debt, for through this organization "continuity of operations has been maintained, insolvency averted, losses minimized, lands and animals restored to remunerative production," as the Saturday Evening Post pointed out in a flattering editorial.

## Sebastopol Sends a Labor Organizer

LABOR leaders and prominent men in civic and industrial life in New York are giving a dinner March 24, in honor of Saul Singer. This is only a

small tribute to pay the man who has risen from a sweat shop worker to a state commissioner having to do with compensation and welfare of employees.

Twenty-five years ago, when Saul Singer landed in New York from Sebastopol, he found employment in a sweat shop. Although he cherished dreams of immediate success, his lack of knowledge of the English language made him unfit for any other kind of employment. Here, surrounded by his country folk, he soon became aware of the miserable conditions under which the people worked, and as soon as he was capable of speaking the language of his adopted country, he voiced his protest against these sordid conditions. Carried on by his unselfish idealism, he at last attracted the attention of Governor Miller and later of Governor Smith, who appointed him to a state commission.

Today Saul Singer has been elected vice-president of a New York bank that has a capital of \$60,000,000. He has been a director of this bank for five years. He also owns the greater part of a \$15,000,000 factory building where men and women work under model conditions and where the sunlight shines into every room. But his greatest success has been in his endeavors to bring about co-operation between organized labor and the employer. His more material success has been incidental. It seems only just, however, that after his unselfish efforts in behalf of humanity, after his untiring work and sacrifices, that he should gain his reward.



*Simon Guggenheim Establishes International Scholarships*



*Saul Singer Started in Sweat Shop*



# Silbermann

By Jacques de Lacretelle

*The Seventh installment of the French prize novel*

SILBERMANN is persecuted by his school fellows because he is a Jew. The fact that he is extremely intelligent and possesses a wide knowledge of the best French literature only excites more prejudice against him because it marks him as different from the other boys. His only friend and would-be protector is a school-fellow, the writer of the story. This boy is actuated by admiration of Silbermann's gifts and a lofty desire to defend a victim of injustice. In so doing he is forced to give up his valued friendship with Philippe Robin and is finally ostracised by all the boys in the school. These boys are further incited by the anti-Semitic organization known as the "Frenchmen of France, of which Philippe's uncle is a founder. As the attacks on Silbermann increase in violence he becomes bitter and hopeless. At last the trouble culminates in legal charges against Silbermann's father. He is a dealer in antiques and is accused by the newspaper owned by the "Frenchmen of France" of selling imitations as genuine antiques and of buying and selling stolen goods. When it appears that the writer's father is to be the examining judge in the case Silbermann appeals to the boy for assistance. Silbermann claims that the whole affair is a conspiracy by the "Frenchmen of France" and begs his friend to tell his father the facts in the case from the Silbermann point of view. This the boy promises to do. His talk with his father is unsuccessful. Silbermann's schoolfellows are becoming more antagonistic and he fears that he will be forced to leave school.

SILBERMANN had taken his hat off and gone up to her, politely holding out his hand.

Scarcely turning to him, she hurled at him remorselessly:

"You ought to understand, sir, that circumstances have made it impossible for my son to associate with you."

At this insult Silbermann's face immediately assumed an expression of hatred which, in combination with the posture he had taken up, produced a weird, unnatural effect. He was cut short in his bow, but his body, still bent, seemed likely to snap, and so great was the emotion that I felt was

seething in this being who had long been oppressed, that his rather Asiatic face and his bent appearance reminded me of some character of fiction, and I almost expected to see the hand appear again brandishing over my mother a long, curved blade.

He remained undecided for a moment, grinning at me in a way that revealed his clenched jaws, and then turned his back upon us.

But my mother was already hurrying me away.

She could not have looked more grave if she had found me setting fire to the house.

"Wretched boy! I suppose you don't think of the consequences of what you do," she said in a quivering voice. "Don't you understand that you are running the risk of ruining your father's career? It only needs someone to give publicity to your relations with that boy to get your father censured, transferred, and perhaps retired. And can't you see that you are jeopardising your own future as well? What does this Jew, this clever talker, who leads you by the nose and whose side you take against us, give you in return? He robs you of your friends, and keeps you out of those sets which might be useful to you later on. Soon you will have to choose a career, to take your own line. . . . Who will put your foot on the ladder? A rather doubtful dealer in antiques? A fine reference. You see how it is now—his son and you are like a couple of pariahs in the school yard. Yes, I know that is so. I also know that you spend whole days in that boy's house. My child, how have you come to this? You, with your refined nature, with your sensitiveness to the traditions of our family. Until recently you never admired anything which could alienate you from your home. I remember you saying proudly as a child that you wanted to be like your father and your grandfather. How can you manage to get on now with people who have neither hearth nor home?"

By reminding me of my childish promises my mother hoped to retrieve me. But she did not succeed. On the contrary. I had already been struck by the cruel way in which she treated Silbermann, and as she spoke I felt

a growing surprise which alienated me from her. This voice which I had always heard extolling goodness and kindness, championed the cause of self-interest with ever greater eloquence, and urged me to become a vulgar schemer. Was it all true? I could not get over it. When she asked me what advantages my friendship with Silbermann brought me, I thought for a moment in the darkness which had fallen that another woman whom I did not know had taken her place and was asking me questions. I looked at her in astonishment. She happened to be wearing a voluminous cloak of dark colour which she put on when the charitable organisation of which she was secretary sent her to make inquiries in a family of poor persons. Under this cloak her movements were concealed, and I wondered whether my mother's real thoughts had not always been thus disguised under an assumed austerity.

Her excitement did not abate. She was waiting to hear me say words of surrender and make her a promise. But I remained obstinately silent. We reached our house. As she left me, she said to me:

"Since you will not listen to reason, I shall find a way of getting you away from this influence."

The next day, which was a holiday, I did not see Silbermann; and on the following day he did not turn up for morning school. Soon we heard that the headmaster had written to his parents advising them to take their son away from the school in view of the trouble he was causing.

## CHAPTER VII

AS now I endeavour to recall my feelings on hearing this news, I feel that my memories are the fragments of a dream—of a dream, moreover, which it is painful to remember. I am back at the school, almost without the sense of my surroundings, and scarcely aware of the mocking faces of my companions and indifferent to their gibes. The same questions keep eternally buzzing in my head. "Did my mother get him sent away? What will become of him? Where can I see him? How can I save him?"



I wrote him two letters but they remained unanswered. And as I dared not go to his house where I knew that I was now hated, I wandered about outside in the hope of meeting him. Once I screwed myself up to asking someone belonging to the house about him and, learning vaguely that he was out, I decided to await his return.

In front of his house there is a garden, the gate of which is half open. I slip in there, and from my point of vantage in the darkness I watch the avenue of approach from the various streets. Grasping the iron bars the cold of which goes through me, I swear not to loosen my fingers until Silbermann comes and I can rush to him. Every shadow, every passing carriage makes me tremble. The hours go by. Night has completely fallen. At last, with numbed hands and utterly exhausted, I return home, severely reproaching myself for my lack of endurance. My parents, after waiting for me a long time, have gone in to dinner and nearly finished their meal.

Is this really myself, coming back in this way with a haggard look and no word of apology, I who had always held the discipline of home sacred? Who now allowed the calm features of my mother, to which I am so devoted, to be scored by worry and sorrow? I even repulsed a request for an explanation from my father, to whom I was usually so respectful and obedient, with such energy that he retired in dismay.

Yes, these were actual occurrences, but they had the flavour of a dream, or rather it seemed to me as though they succeeded each other without my volition. But on that evening everything took on such a nebulous complexion, that as I stood just in front of a looking-glass and caught sight of a fierce face and feverish eyes, I though I was in my room at Aigues-belles, in front of the portrait of my uncle, the strange missionary in revolt against his family.

Ten days went by without any news of Silbermann. I heard little about his father's affair! I only knew through the papers that my father had called several witnesses. At last, after ten days, I got a letter from him. He suggested a meeting place, mentioned a date, and added: "I am leaving tomorrow."

The place which he had indicated was near his house. I got there before him. I saw him coming from a distance. And as I caught sight of him I remembered our first meeting. He came up in the same elaborate way, looking very agitated and harassed.

And this time I knew that he had only too good reason.

I ran up to him. Emotion and embarrassment caused me to stammer I know not what. He interrupted me.

"I did not answer your letters because I did not wish to be the cause of dissension between you and your parents." He sounded very calm but I felt that he was restraining himself. He went on:

"You know that it was they who asked that I should be sent away from the school?"

I looked utterly broken.

"Oh! perhaps it is better so. My position had become impossible. . . . Well, then," he went on less confidently, "I am leaving. . . . I am leaving tomorrow . . . for America."

"You're going to America?" I cried. "But for how long? When are you coming back?"

"Never," he answered decidedly. "I am going to settle down with one of my uncles."

I was utterly dismayed. "Why take this decision?" I murmured feebly, seizing his hands.

"Why? . . . Because I have been driven from this country," he declared, shaking himself free with a jerk. A passer-by noticed this movement and began to watch us.

"Take care," Silbermann said ironically. "Don't let's stay here. It won't do for you to be seen in such bad company."

He took me off to the Bois de Boulogne. We took a small path skirting the fortifications, where nobody was visible. I walked silently at his side. My arms which he had shaken off hung limp and seemed heavily weighed down.

"Yes," he said, choking down his anger with difficulty, "I am going away; I am giving up my studies and all my plans. My Uncle Joshua, my father's brother, a dealer in precious stones in New York, is taking me into his business. The 'Frenchmen of France' have scored. Just think, one Jew less among them! There will be great joy at Saint Xavier when the news is known. Imbeciles! Do they imagine that because they will see me here no more, they will have one enemy less? Do they not know that it is by being spurned consistently by all that our race has grown in strength through the centuries?"

His voice went to a falsetto. The muscles of his neck, taut and swollen, suggested a nest of hissing serpents.

Then he suddenly broke out, and words darted from his mouth like flames from a smouldering brazier:

"What is the meaning of this explosion of anti-Semitism in France? Why is this war being organised against us? Is it a religious movement? Is it a real desire for vengeance asserting itself? Nonsense! Your faith is not so vital now. No, the reasons for your attacks are not to be sought on so lofty a plane. I will tell you what are the real influences governing your actions; they are a mean egoism and the most contemptible envy. A few years ago a more subtle and daring and persevering race came to your country, and they have had success in all their undertakings. Instead of emulating them in order to produce the best results, you band yourselves together against them and seek to rid yourselves of them. Your hatred arises out of the same feeling which in a gang of workmen sometimes gets the man knifed who works more cleverly or more quickly than the others. This is so true that the class which is most violent in its hostility to us is the middle and upper-middle class, because they see competition growing up in careers which hitherto have been their preserve. Look at the zeal with which your friend Robin, who is harmless enough, protects the job of his father, the notary, and of his uncle, the money-changer. It is in his set much more than in the aristocracy, which needs our wealth for its idleness, and much more than amongst the people who know nothing of this so-called traditional conflict, that the cry 'Down with the Jews!' is shouted loudest.

"It is true there are cases like Montclar, but these are the exception. They occur when the inherited nature of a distant noble ancestor, a leader of bands of adventurers, suddenly breaks out and tries to find expression in times which are no longer those of the crusaders and the great robbers. Hard and violent by birth, despising thought, and averse from any occupation, these people throw themselves into any quarrel, however sinister and treacherous it may be, and finally, finding nothing to do in our civilisation, they go and get killed in Africa.

"How do you justify your aversion from the Jew? By the horrid characteristics which tradition attributes to him? They are all absurd. His squalor, for instance. . . . Look about here, at these houses. . . ."

He pointed out the wealthy quarter recently established at La Muette, skirting the wood. In their style all the buildings conveyed the idea of luxury and extravagance.

(To be Continued)



# News in Views:



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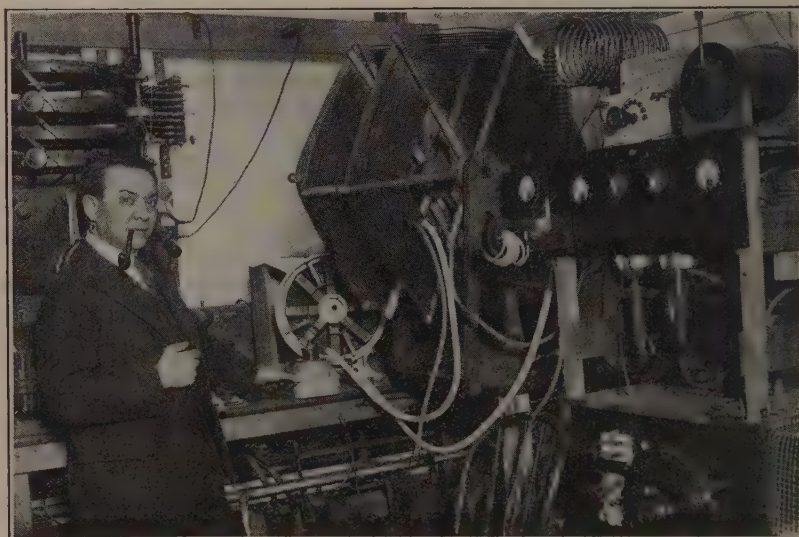
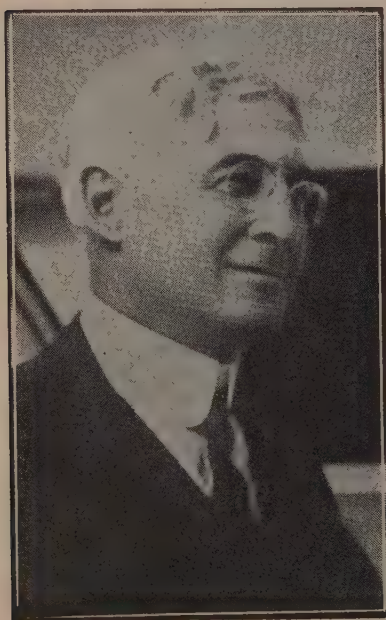
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Crowds of weeping, shouting, hysterical men and women watched the President Arthur steam out of New York for Palestine, bearing the first Zionist naval flag. Two Jewish Welfare League representatives (left) presented Captain Breen with flowers. Bernard Baruch (lower left), the economic expert, has advocated conscription of national wealth in time of emergency as a means of preventing future wars. The gentleman with the pipe is William Dubilier, inventor of the mica condenser, who predicts that the radio will become one of the greatest civilizing influences of our age.

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# President Arthur Sails for Palestine, B'nai B'rith Gives \$10,000 for Tornado Relief, Roger Kahn Plays for President

ADOLF KRAUS, PRESIDENT  
LUCILE A. KOLCHOWSKI, TREASURER  
ARCHIBALD A. HARR, 2ND VICE PRES.  
JACOB SINGER, 1ST VICE PRES.  
ABRAHAM I. ELKUS  
CHARLES HARTMAN  
SIDNEY G. KUSCHNER  
HARRY EDWARD N. CALISCH  
HENRY HUBERT

INDEPENDENT ORDER OF B'NAI B'RITH  
OFFICE OF THE EXECUTIVE COMMITTEE  
1228-1228 UNION TRUST BUILDING  
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CHICAGO

DR. BERTHOLD TIMELDORFER  
DR. ADOLPH STERN  
DR. JOSEF POPPER  
J. NIEBO  
PROF. DR. SOL ENGMANN  
DR. LEONADEL  
J. PRESS  
LEON L. LEWIS, SECRETARY  
(ALSO ALL PRESIDENTS OF THE AMERICAN DISTRICTS)

March 19, 1925.

American Red Cross,  
616 S. Michigan Ave.,  
Chicago, Illinois.

Gentlemen:

I take pleasure in advising you that the Executive Committee of the Independent Order of B'nai B'rith has, by telegraphic vote, appropriated \$10,000 as a contribution to your Relief Fund for the tornado sufferers. I realize that it sometimes takes several days to organize an effective fund raising campaign, and we are therefore, placing this sum at your disposal for immediate emergency relief for the injured and homeless.

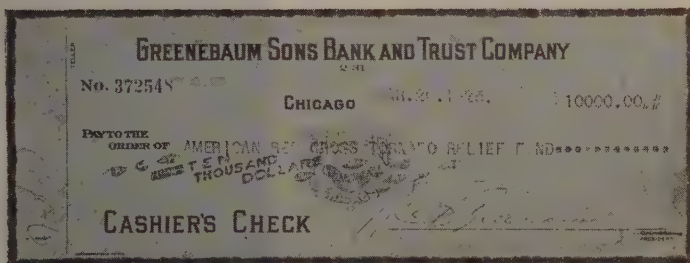
Very respectfully yours,

*Adolf Kraus*  
President



© Underwood

Within less than a day after receiving news of the tornado, President Adolf Kraus had secured unanimous consent of the B'nai B'rith executive committee to contribute \$10,000 for emergency relief. Secretary Leon L. Lewis is shown presenting the check to Thomas M. Temple, executive director of the Red Cross at Chicago, while the check and Mr. Kraus' letter appear to the right and above. Thirteen-year-old Bertram Stern, shown (below) with his mother, is New York's pet patriotic orator. Roger Kahn (in the racoon coat) son of the financier, conducts his own jazz orchestra. It played at President Coolidge's inauguration.



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# The Jew and the Stage

IN NO other phase of American life has the contribution of the Jew been more generous than in that of the theater. He has given it not only the full measure of his rich histrionic talent, but his genius as a playwright, his artistry in design of scenery and costume, his ability to direct and his skill in management and finance.

If today the world's center of the theater has shifted from Europe to the New World, there is little doubt that the Jew has been the chief factor in causing the change. It is he who has introduced here what is best of the European theater, while at the same time, developing what is best of our native art.

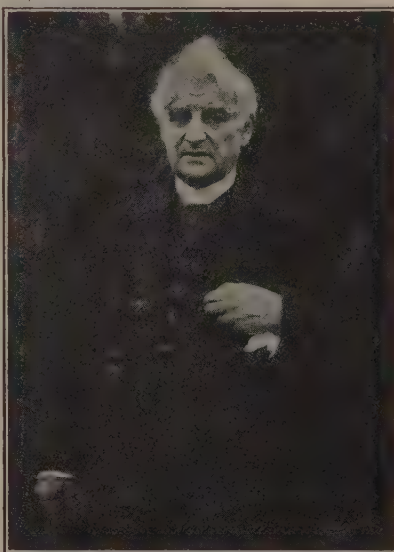
In a single year, it has been estimated, the authors of 40 per cent of all plays on the American stage were Jews, while Jews comprised one-third of all art directors and one-tenth of all actors. Most of the theaters were owned by Jews and the productions staged by them.

Jewish drama, the latest scholarship has shown, goes back to the Book of Job. Jewish acting is the fruit of racial experiences unparalleled. Who, living in fear of persecution, has not learned to simulate a serenity he did not possess—has learned to tread the stage of life like some Pagliaci, or like some thespian who quells his audi-

ence with a song though he knows that the flames are crackling beneath his feet? But, to the art of feigning the emotion that is not felt, the Jew has learned the greater art of understanding his fellow men. A dweller in every land, a participator in, or an observer of every custom, an absorber, or student of every culture—he has acquired a knowledge of the human soul under all conditions and from all aspects. The great actor must be more than a mimic—though he must be that, too. He must understand and *live* the character he depicts. He must enter the very soul of those creatures of the playwright's imagination, and actually *be* them.



*Elmer Rice—versatile young Jewish playwright whose output varies from the melodramatic "On Trial" to the expressionistic "Adding Machine."*



*David Belasco—the patriarch of American drama. Actor, stage manager and producer in turn, this Jew has perhaps discovered more first-class acting talent than any other American, has placed theatrical production in this country on a higher plane than it has ever been before and has been instrumental in transferring the theatrical center of the world from Europe to the United States.*



*Jacob Ben Ami—brilliant actor who, like so many stars now appearing in American plays, was drafted from the Yiddish stage.*

SINCE the advent of David Belasco, Jewish managers have been an important factor in the development of the American theatre. David Warfield, Leslie Carter, Blanche Bates, Frances Starr, Lenore Ulrich are but a few of the artists whom Belasco has introduced to American audiences. Another pioneer producer was Charles

Frohman, who died in the Lusitania disaster, and whose brother Daniel is still one of the powers of Broadway.

Among the younger producers Morris Gest, brother-in-law of Belasco, who came here from Russia at the age of nine, has had the most spectacular career. His importation of the Ballet Russe, of the Chauve Souris and the Moscow Art Theatre, and his presentation of such spectacles as Aphrodite, Mecca and The Miracle have had a tremendous influence in making the American stage more cosmopolitan.

In the meantime another revolution in dramatic standards has been going on among the "Art Theatres," "Little Theatres," "Guilds," etc., largely as a result of Jewish leadership. Through them plays of great esthetic value, which would never have proved acceptable to the commercial stage, and radical departures in theatrical technique have been made possible.

Coincidentally has come the development of the Yiddish Art Theatre, now recognized as one of the greatest group of actors and stage craftsmen in the world. It is from here that Jacob Ben Ami has stepped upon the English-speaking stage.

Jewish dramatists date from Mordecai Manual Noah, who was born in Philadelphia in 1786. Not so many

*(Continued on Page 256)*



# The Printed Page

## If Wagner Knew the Touch System

**The Matriarch**, by G. B. Stern. (Alfred A. Knopf.)

IT is a favorite device of professors addressing the lyceums on cultural matters to describe one art in terms of another. Thus architecture is "frozen music"; music assumes the shades and colors of painting; painting is explained in rhythms; dancing, is called "the poetry of motion"; and poetry, of course, is the architecture of the moment! Thus is the vicious circle completed!

"The Matriarch" is one of those compositions that immediately suggests another art form—that of music. In fact, it is more of a symphony in form than a novel—except for the circumstance that it is written in words instead of in notes. Or perhaps, better still, it may be described as a Wagnerian opera—again in form, and not in subject matter. It is as though the great Richard himself, compelled to compose an opera for the *Ladies Home Journal* on a Corona (type-writer, not cigar), had kicked the dramatic unities in what George Jean Nathan so wittily calls "the pants," had selected a Jewish family as his principal theme, out of spite, and fallen to.

At any rate the first paragraph introduces the principal motif in the form of Babette, the ancestress of the Matriarch, "walking demurely between two of Napoleon's officers on her right, and three on her left." It is the allegro mood—light, happy, dancing—flutes, violins, soft wood—winds and waltz rhythms. Later the same motif, first in Anastasia, then in Antoinette, reappear—somewhat varied, in different keys, in different moods, but the same.

Opposite this theme, of the Rakonitz women, the rulers of the family, appears the theme—also with all its variations—of the weak-willed Rakonitz men—the uncles. And through the entire composition, like brilliant threads of tone, come the minor themes—the ancestress with hair like gold with whom the prince danced, the distant cousin who married a count, the various Gentiles who married into the family and countless others.

Out of these scores of characters and hundreds of incidents, viewed from different points of view, and from different periods of time, the drama of the family of Rakonitz emerges. At first dimly foreshadowed, it bursts into a struggle, between the individuals and the family, between the younger generation and the older. The slow movement of the middle period of the Rakonitz family increases in tempo until the brasses of disaster crash into a climax. But again, at the very end, the matriarch theme emerges triumphant.

The Rakonitz family, we are told, at the beginning, "was a family of women buccaneers. They were thrown forward, and the men receded a very little bit into dependence. Matriarchy . . ." Of the Rakonitz personality we early read: "The distinctive feature which has slipped down from generation to generation of the family is a pair of bright blue eyes under a queer haughty twist of eyebrows, a straight delicate nose, and a mouth which is lifted at the corner into a crescent, so that it seems to smile even when it is unsmilingly in repose. The Rakonitzes do not live in a huddle; in fact, there is no record that they have ever been housed otherwise than spaciouly. And as for their business instincts, there are no good careless fools like the Rakonitz men have been; fools, absolute fools!—generous and extravagant on the swooping up-curve of their fortunes; plausible optimists on their heavy dramatic plunges down. Nor is there much inherited melancholy about them; heavens, how Babette could laugh! And how Anastasia, Sigismund's eldest daughter, could make the room brilliant with her wit, her diverting anecdotes with herself as buffoon! And Haidée of the next generation, and Toni of the next, their instincts flew straight to pleasure, as the arrow hums toward the goal—that special lightness and brightness of pleasure which old Vienna created best of all the cities of the world. They did not bother to sit and brood over their persecuted race, nor to mourn for so much longer than was necessary subjection to Pharaoh or the betrayal of Esau. The Rakonitzes were a gay family, with waltz tunes in their blood."

Of these main themes—the Rakonitz men and the Rakonitz women, all variations of each other—and against varying backgrounds of time and place, the drama is woven with marvelous technical skill. Over and over again, with variation of character, setting and incident, the main themes are replayed—and, if there is a flaw in this symphony it is the author's over-eagerness that the leit motif be not lost. The drums beat the dominant rhythm too loudly. One particular passage, where two of the younger generation have a heart to heart talk, is almost as annoying as a scene from a Galsworthy social problem play—the kind where one character represents labor and the other capital. In this particular instance the youngsters confide to each other that they are the younger generation fighting the old, a fact quite obvious to the intelligent reader and of no importance to the fighters themselves. Yet a few false notes are a small price to pay for an otherwise perfect symphony—or, did we start to say?—Wagnerian opera!

V. R.

## Is Judaism a Cage

**God of Might**, by Elias Tobenkin. (Minton, Blach & Co.)

ONLY by complete assimilation of Gentile ways and customs can the Jew erase the mark of the ghetto, or burst the walls of the cage which imprison him: That is the thesis of "God of Might," Elias Tobenkin's treatise on the futility of trying to escape from the cage that is Judaism.

"The feeling of being a prisoner, of living in a cage, is something every Jew has to get used to," Jacob Gold tells his nephew, the unhappy Samuel Waterman, who has emigrated from a little town in Russia to seek the freedom of the New World.

For a time Samuel breathes freely. He seems to have found, in a little town in Illinois, the Utopia which he has been seeking. He finds that he is accepted by the citizens as one of their group. They admire and respect him for his ability, and he becomes a successful and important member of their community. His emancipation seems to be accomplished, once and for all, in his marriage to a Christian girl.



Then the walls of his cage start to close in around him more closely than before. The growth of a Jewish district in the little town where he had been the first Jew brings with it a change of sentiment. He becomes again what he was in the little town by the Niemen—not Samuel Waterman, successful businessman, but Samuel Waterman, the Jew.

Tobenkin is at his best in the first part of the book, in his descriptions of the scenes and the people in the little town on the Niemen. After he gets his hero to America, he seems himself to get on foreign ground. The kindly and tolerant citizens of Lincoln are interesting specimens, but not realistic ones. His Jews are flesh and blood people—familiar figures, but his Gentiles are puppets whom he endows with the characteristics which he wants them to possess.

The essence of the novel, which is an interesting though not a significant contribution to the discussion of the Jewish problem, is summed up in the following passage:

"Did you ever see men and women in the world—yet? . . . I have lived close on to fifty years and I have not seen them. I have met Jews, Christians, Mohammedans—but I have not met just men and women. . . . You are dreaming just as your uncle has been dreaming all his life—all his life. . . ."

BEN KARTMAN.

## Interesting Interviews

**Celebrities of Our Times**, by Herman Bernstein. (Joseph Lawren.)

IF for no other reason Herman Bernstein's collected interviews published under the title, "Celebrities of Our Times," would be remarkable for the number and the notability of the persons discussed. Indeed the jacket of the rather large volume has scarcely space enough to carry all the names, each one of which is famous throughout the world. But there is more than this in favor of the book: it is entertainingly written and well edited; and though the work is pure journalism, it has stood the test of time surprisingly well.

From the first interview, dated 1908, to the last, 1922, the book represents Mr. Bernstein's work as special correspondent of the *New York Times*, the *New York Herald*, the *New York Sun*, and the *New York American*. Although they were written for immediate publication and were of necessity influ-

enced in content and tone by affairs of the moment they give a pleasant insight into affairs and opinions and often present a better picture than formal history offers.

Among the famous men of whom Mr. Bernstein writes are the political leaders, Count Witte, Kerensky, Trotsky, Rathenau; the writers, Tolstoy, Harden, Schnitzler, Andreyev; the scientists, Einstein, Metchnikoff, Ellis; the sculptor, Rodin; the philosopher, Bergson; Pope Benedict XV and the Sheikh-ul-Islam, religious head of the Moslems; making a sufficiently varied and important list, surely, to satisfy the most varied taste.

Nearly all the interviews are given a particularly Jewish interest because Mr. Bernstein has asked for expressions of opinion on Zionism and the "Jewish question" in the different countries he visited. In regard to the latter, Tolstoy is quoted as saying: "It is as if you asked me about the Russian question, the German question, or the Japanese question. There should be no Jewish question—all people are brethren. It is very sad and painful if we must make an effort to realize this. If there are any bad traits in the Russian Jews, they were called forth by the horrible persecutions to which we have subjected them. How do I account for the anti-Jewish feeling in Russia? We often dislike more those whom we harm than those who harm us. This is exactly true of the attitude of the Russians toward the Jews."

"Celebrities of Our Time" contains many other equally interesting bits. While the pictures of the famous are too slight to constitute a portrait gallery, they form a delightful sketch book.

## A Biblical Satire

**Jonah**, by Robert Nathan. (Robert M. McBride & Co.)

SMACKING faintly of the irony of Anatol France, suggestive of the delicate satire of James Branch Cabell, is this book "Jonah." With the meagre story of the prophet Jonah as a basis, Nathan creates a light and poetical fantasy curiously wrought out of a tragic background. Jonah, the man of God, is treated with sympathetic understanding; at times fired by the faith of martyrs and fools, he carries his people on to victory; but, all too human, his newly discovered love for Judith becomes an incomprehensible force which nearly carries him on to destruction. Judith, woman-like, abandons him and his torn coat for a

wealthy merchant, and Jonah, sad and embittered, returns to the desert and to the business of prophecy.

Then, after a conference between God, Noah and Moses as to what to do with Jonah, comes the delightful incident of the whale and the repentance of the subjects of Ninevah. The story ends tragically. Jonah returns to the desert "stony as life itself—only the empty heart, the deliberate minds and the bare and patient spirit. Well, Jonah,—what a fool to think of anything else. Glory—yes, but the glory is God's, not yours." And as God watches Jonah's dejected return to the desert, he says wearily, "You Jews, you do not understand beauty. With you it is either glory or despair."

This book has deftly singled out for satire some of the most hidden characteristics of the Jewish people; they are almost mental characteristics. Its satire is tender though, shot through with a sweet sympathy.

Nathan's prose has in many places the quiet beauty of poetry, "The sky was green with early night; the evening star, smaller than the moon and silver as a distant sea, sailed above Sharon." M. D. H.

## Some Sketches and a Play

**The Tower of David**, by Elma Ehrlich Levinger. (Bloch Publishing Co.).  
**A Child of the Frontier**, by Elma E. Levinger. (D. Appleton & Co.).

"THE TOWER OF DAVID," a book of twenty short stories, is remarkably well adapted to its purpose; it is a program guide and a supply house of stories for the programs of Jewish women's organizations. The stories, which are short, maintain the interest and are of such a variety of subjects as to make them suitable for any occasion.

Mrs. Levinger handles with equal skill the problems of the Jew in the modern community and the Jew of Biblical lore. Her keen insight into the true spirituality of the Jewish people aids her in securing the unflinching realism she strives for. Her story, "Twenty Years After," is a good example. There the mother of a little girl about to enter school returns to her alma mater and discovers that the institution, which has been accepting gifts from her, refuses to accept her daughter as a pupil because she is a Jewess. . . . Such problems Mrs. Levinger treats with a tact and delicacy that show experience and sympathy; yet she never fails to bring out a keen realization of the so-



cial and spiritual questions which confront the Jewish people. She seems to feel, as the verse that preludes her book, says:

"Long vanquished lies the iron race of Rome;

Their dust blots out the story of their wars;

But Israel steadfast and unshattered stands

Like David's Tower, firm beneath the changeless stars."

Mrs. Levinger's one act play, "A Child of the Frontier," was awarded first place in the national contest of the General Federation of Women's Clubs. It is a pleasant, imaginary little story with a moral, concerning the birth of Abraham Lincoln. With a few deft strokes Mrs. Levinger creates the atmosphere of the early American back-woods, of its harshness and crudeness, interwoven with boundless love and vigor. The characters are typical of this environment. Two forces, the maternal instinct and the dread of hardship—the futility of suffering—combine in working out the plot of the play—whether or not to let the sickly new-born baby live. Kate, the nurse's daughter, would let it die; through long years of hardship, she realizes the pain it will bring its mother and the unhappiness it will endure. For a moment she is undecided, but her sympathetic nature conquers, and the baby's life is saved. Not until the last line are we supposed to realize with what life destiny has been playing, for it is not until then that the mother discloses the name she has chosen for her babe—Abraham Lincoln!

## Decapitating a Bogey

*Die Protokolle der Weisen von Zion.*  
By B. Segel. (Philo Verlag, Berlin.)

WHILE glancing idly at some books in a shop window, B. Segel found his curiosity piqued by a title—"The Protocols of the Wise Men of Zion." His first glimpse inside the covers caused him to chuckle. It seemed a whimsical satire on the current ridiculous accusations of the anti-Semites. Gradually Mr. Segel discovered that Nilus was not some masquerading wit and that the book was meant as a serious attack upon the Jews. He spent the next two years of his life in writing his refutation of it.

Why one should spend two years in proving false such an apparent absurdity appears strange. The author, however, believed in taking no chances with intellects so dull as to accept it.

One gullible enough to swallow the Jewish bogey myth cannot be put on the right track with a few keen, searching criticisms. He has to be pounded over the head with fact after fact.

Mr. Segel's volume, accordingly, supplies all the facts—and more—needed to convince the dupes. The origin of the protocols is carefully investigated, the language in which they were written, the possible authorship. Contradiction, discrepancies, impossibilities are carefully analyzed. By comparing the various editions of Nilus' books, the author shows that even the remarkable Bolshevik program, supposedly concocted many years before the Russian revolution by the Elders, does not appear in editions of the Protocols until after the actual event!

Elsewhere the painstaking author shows the opposition of the Elders' moral, ethical and political doctrines to Jewish principles. He even shows that parts of the protocols have been stolen from Maurice Joly's satirical dialogue, written in 1864 as an attack on Napoleon III, and filled with Machiavellian exaggerations.

Briefly Mr. Segel shows that there are no Elders of Zion, that there is no Jewish organization which actually wrote the protocols, which could have or would have or that had a program similar to that of the mythical Jewish leaders; that the protocols are a patent forgery re-edited from time to time to fit changing conditions as a weapon against the Jews. And he proves these things, not only logically, but with documentary facts.

The book is a guillotine for ghosts.

V. R.

## With Our Contemps

### Jewish World Power Again

*As Viewed by One of Our Contemporaries*

THERE must be such a thing as knowing so much about a subject that your judgment is no longer to be trusted. That seems to be the case of Mrs. Nesta H. Webster, who enjoys an honorable reputation in England as a historian and a writer about the political movements of other days. Mrs. Webster won a wide audience with her book on the French revolution, in which she attempted to prove a conspiracy between the Duc d'Orleans and Robespierre to destroy Louis XVI. Later she published 'World Revolution,' in which she

leaned heavily on the theory that the Jews are to blame for most of the world's indigestion. In each instance she had a thesis and she brought up a battery of documents, letters, diaries and back-stairs gossip to prove her contention. Now she has a new book: 'Secret Societies and Subversive Movements' . . .

Mrs. Webster believes that secret societies throughout all the ages have been used to propagate political movements of a radical and destructive character. This impresses her so that she conceives the thought that there must be a secret doctrine of destruction which has been handed down for generation after generation and which fomented not only the French revolution but the world revolution," She has decided that the people who control this potent force are either the Germans or the Jews.

"Under German dominion," Mrs. Webster says, "every German would be free and every other human being a slave. England, while seeking conquests, has on the other hand, allowed the inhabitants of conquered territories to develop along their own lines and has made use of legislation largely to protect them from each other.' As among the Boers and Irish, no doubt, well, so it must be the Jews, and we have a sneaking suspicion that Mrs. Webster really hopes so. But whatever it is, the goal is world revolution, and she bids the conservative power of Britain be on the watch, but fears that the only salvation is not in governmental bureaus, but in an organization independent of the governmental branches in every country."

"Mrs. Webster should be given the English concession of the Ku Klux Klan, which no doubt has in its archives an immense mass of 'documents' helping her cause. Henry Ford's Dearborn Independent, too, must have tons of tremendous revelations. The joke of the matter is that Britain, which Mrs. Webster considers well-nigh politically perfect in its present form, owes much of its world power to the Jews. Mrs. Webster's 'seein' things at night' leaves me unmoved. I am not even worried at the possibility of the Jews gaining the administration of the world; certainly the present Nordic administration of the globe can be improved upon in so far as marching around cornfields in nighties doesn't seem to help it any."—Harry Hanson, in Chicago Daily News.



# Presidents of the United States Endorse the B'nai B'rith



PERMIT me to extend my hearty good wishes to the Independent Order of B'nai B'rith and to wish it all success in continuing its work, in strengthening the ties between man and man and endeavoring to contribute to the uplift and betterment of humanity. It has been a great educational and enlightening factor in our American life.

THEODORE ROOSEVELT.

I HAVE great respect for the Order because of the good which it has done, the conservative attitude which it has occupied, the harmonizing effect it has had upon otherwise discordant elements and the general world fraternity which it has promoted. It is a body of representative American citizens that deserves the approval and encouragement of all their fellow citizens.

WILLIAM H. TAFT.

I FOLLOW from time to time with the greatest interest, the fine work of the Order, work which undoubtedly contributes to the uplift and betterment of the nation and I have been particularly interested in the work of education and philanthropy and the effort to destroy the provincialism of prejudice as between races.

WOODROW WILSON.

I HOPE that all America will catch the spirit of B'nai B'rith in campaigning against all the movements aimed to rend the concord of American citizenship. Fraternity must be the abiding purpose of our people and the compensations that come to this consciousness of helping one's fellow men contributes more to the happiness of self than success, distinction and all the other triumphs of life.

WARREN G. HARDING.



# Governors, Senators and Congressmen, Endorse Work of B'nai B'rith

"I am in very hearty sympathy with every constructive movement to better the understanding between the Jews and the non-Jews of the country, and I am glad to endorse the important work in that direction which the B'nai B'rith is doing."—Gov. Albert C. Ritchie, of Maryland.



Governor Ritchie

"The Governor has read the first number of your magazine with great interest and hopes you will be most successful in this laudible undertaking. The Governor directs me to acknowledge, with appreciative thanks, receipt of your letter."—Rena Hanna, Secretary to Gov. A. T. Hannett, of New Mexico.



Governor Hannett

"The Governor appreciates efforts in bringing about a better understanding between non-Jews and Jews. In his behalf I wish to bespeak for you every success in your undertaking."—P. H. Wolfard, Secretary to Gov. Edward Jackson, of Indiana.



Governor Edward Jackson



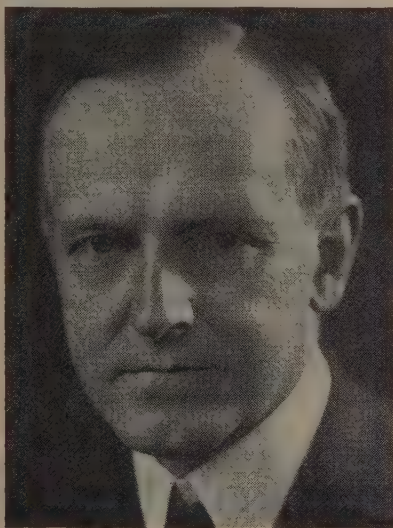
Congressman Hudson

"I am happy to read your publication. May I assure you that I am in hearty sympathy with your program to secure a better understanding between non-Jews and Jews."—Grant M. Hudson, Representative from Michigan.



Governor Ferguson

"The aims and ideals of the B'nai B'rith Magazine in its efforts to secure a better understanding between non-Jews and Jews meets the approval and endorsement of Governor Ferguson." Ghent Sanderford, Secretary to Gov. Miriam A. Ferguson, of Texas.



Calvin C. Coolidge

IN speaking of the B'nai B'rith President Coolidge has said: "For a long time, I have been quite familiar with the work and purposes of B'nai B'rith. As my acquaintance with the Order has widened, my regard for its high aims and effective methods has increased. Its ideal of practical usefulness is one which can not be too earnestly commended."

On the seventy-fifth birthday of President Adolf Kraus, President Coolidge wrote Mr. Kraus as follows:

"I wish to join the others of your friends in presenting my congratulations to you and my best wishes for the continuing prosperity and usefulness of this fine order."

"Every intelligent effort to promote harmony and good fellowship between the different racial groups in America is of course a patriotic service."—Walter F. George, United States Senator from Georgia.



Congressman George

thorough approval Morris Sheppard, United States Senator from Texas.

"I strongly approve and endorse the aims and ideals of the B'nai B'rith Magazine in its efforts to bring a better understanding between the Jews and non-Jews. The world has great need of a better understanding between men

"The efforts of the B'nai B'rith Magazine to bring about a better understanding between non-Jews and Jews meet with my and sympathy."



Congressman Sheppard

of different creeds who, like men of different nationalities, have been led by unwise leaders and by local prejudices to distrust and hate each other. I hope that your efforts may be blest with the deserved success which they merit." — R. L. Owen, United Senator from Oklahoma.



Congressman Owen

"Any organization that devotes its efforts to the eradication of intolerance, and that works for harmony between all people, is entitled to commendation of the entire community."—Gov. Alvin T. Fuller of Massachusetts.



Governor Fuller



# Knowest Thou the Land?

By Dr. Pereira Mendes

*The Rev. Dr. H. Pereira Mendes, minister emeritus of the Spanish and Portugese Congregation, New York, was moved to write the accompanying lines by the announcement of the opening of the Hebrew University on Mount Scopus.*

*"Will its students be taught to teach the world 'What doth Zion mean,' on the lines of the last verse?" he wrote the B'nai B'rith Magazine.*

## I.

Knowest Thou the Land?  
Where Lebanon's great cedars proudly  
toss their mighty branches,  
And the sun declining bathes in glory  
Carmel by the sea,  
Where Jordan winds and glides beside  
the glades and glens of Gilead,  
And the moonbeams kiss the wavelets  
on the lakes of Galilee?

Chorus: 'Tis the land of the Hebrew,  
his heart's sole delight,  
No joy can her sons ever know;  
For their thought by the day and  
their dream by the night  
Is Zion alone in her woe,  
For their thought by the day and their  
dream by the night  
Is Zion alone in her woe!

## II

Knowest Thou the Land?  
Where vineyards are empurpled with  
the heavy drooping cluster  
And the rustling of the golden grain  
makes music sweet to hear.  
Where pastures stud the hills and dales  
from Dan unto Beersheba,  
And the ruins of the temple wake the  
heart and call the tear?

Chorus: 'Tis the land of the Hebrew,  
his heart's sole delight,  
No joy can her sons ever know;  
For their thought by the day and  
their dream by the night  
Is Zion alone in her woe.  
For their thought by the day and their  
dream by the night  
Is Zion alone in her woe!

## III

God Protect the Land!  
The foeman's sword may drive us  
forth to die or lie in dungeons,  
And the by-word of the nations Ju-  
dah's children long may be,  
But on the day that sees us false, may  
Heaven's light be darkened,  
Our tongues be stilled, our hearts be  
hushed before we're false to thee.

Chorus: O thou land of our fathers,  
our hearts' sole delight,  
No joy can thy sons ever know;  
For our thought by the day and our  
dream by the night  
Art thou, Zion, lonely in woe.  
For our thought by the day and our  
dream by the night  
Art thou, Zion, lonely in woe!

## IV

What Doth Zion Mean?  
That God hath destined us to be a  
blessing to all nations!  
"Like stars," to light and lead men's  
thought to God enthroned above;  
"Like sand" withstands the waves  
must we withstand the waves of  
error;  
"Like dust of earth," to bring to birth  
the growth of Peace and Love!

Chorus: O, thou land of our fathers!  
Our hearts' sole delight!  
No joy can thy sons ever know  
Till the thoughts and the dreams  
of our prophets shall right  
Earth's wrongs, and all Earth shall  
have rest!  
For our thought by the day and our  
dream by the night  
Is through Zion all Earth shall be  
blessed!

# Women of the Bible

*The First of a Series of Studies of the Social History of Jewish Women*

By Sarah Golberg

*(Continued From Page 240)*

and economic freedom. The fact that in both Jerusalem and the Kingdom of the Ten Tribes there were powerful and capable queens who despotically ruled the people, shows that the Hebrew woman's condition was favorable.

## V

AS a whole, considering the degree and type of civilization existing at the time; the position and life of the women of the Bible was not unfavorable. The Hebrews were still

a young and hardly cultured or civilized nation. There was little freedom or clemency for most people. And the greater and higher values of life, though so beautifully and sincerely felt and taught by the prophets, were unknown to the people and their rulers. With the return from exile, the position of the Hebrew women changed for the worse. Ezra and Nehemiah revived and established the Law of Moses. These Mosaic legislations placed the woman back where she had been in

the ancient tribal days of her people.

As the Jews continued to advance and became superior in culture and civilization, the position of their women, instead of undergoing a similar change, remained for the most part the same. In the following essay we shall see how the conditions and problems of the Talmudic period were instrumental in sealing the future freedom and hopes of the Jewish women, while establishing for them a peculiar and unique position in the home.



# The New Hebrew University

By Chaim Weizmann—Continued from Page 233

A Hebrew university! I do not suppose that there is any one who can conceive of a university in Jerusalem being other than a Hebrew one. The claim that the university should be a Hebrew one rests upon the values the Jews have transmitted to the world from this land. The university is to stimulate the Jewish people to reach further truth. Am I too bold if I state my conviction that the seers of Israel have not utterly perished, that under the aegis of this university there will be a renaissance of the divine power of prophetic wisdom that once was ours? The university will be the focus of the rehabilitation of our Jewish consciousness, now so tenuous because it has become so world-diffused. Under the atmospheric pressure of this spiritual force our Jewish consciousness can become diffused without becoming feeble, our consciousness will be rekindled and our Jewish youth will be reinvigorated from Jewish sources.

Since it is to be a Hebrew university, the question hardly arises as to its language. By a strange error people have regarded Hebrew as one of the dead languages, while in fact it has never died off the lips of mankind. True, to many of us Jews it has become a second language; but for thousands of my people, Hebrew is and always has been the sacred tongue; and in the streets of Tel Aviv, in the orchards of Rischon and Rechoboth, on the farms of Hulda and Ben Shemen, in the settlements of the Emek Jezreel, it has already become the mother tongue. Here in Palestine, amid the babel of languages, Hebrew stands out as the one language in which every Jew can communicate with every other

Jew. Upon the technical difficulties connected with Hebrew instruction it is unnecessary for me to dwell. We are alive to them; but the experience of our Palestinian schools has already shown us that these difficulties are surmountable. These are all matters of detail which have been carefully examined and will be dealt with at the appropriate time. I have spoken of the Jewish university where the language will be Hebrew, just as French is used at the Sorbonne, or English at Oxford. Naturally, other languages, ancient and modern, will be taught in the respective faculties; among these languages we may expect that prominent attention will be given to Arabic and other Semitic tongues.

THE Hebrew university, though intended primarily for Jews, will, of course, give an affectionate welcome to the members of every race and creed. "For my house will be called a house of prayer for all the nations." Besides the usual schools and institutions which go to form a modern university, there will be certain branches of science which it will be peculiarly appropriate to associate with our university. Archeological research, which has revealed so much of the mysterious past of Egypt and Greece, has a harvest still to be reaped in Palestine, and our university is destined to play an important part in this field of knowledge.

Side by side with scientific research the humanities will occupy a distinguished place. Ancient Jewish learning, the accumulated, half-hidden treasures of our ancient philosophical, religious, and juridic literature, will

be brought to light again and freed from the dust of ages. They will be incorporated in the new life developing in Palestine, and so our past will be linked up with the present.

The university, while trying to maintain the highest scientific level, must, at the same time, be rendered accessible to all classes of people. The Jewish workman and farm laborer must be enabled to find there a possibility of continuing and completing their education in their free hours. The doors of our libraries, lecture rooms and laboratories must be opened wide to all. Thus the university will exercise its beneficial influence on the nation as a whole. The university library is already in existence, and very valuable additions to it are at present stored up in Russia and elsewhere.

The Hebrew University is now a visible reality. Our university, formed by Jewish learning and Jewish energy, will mold itself into an integral part of the national structure which is in process of erection. It will have a centripetal force, attracting all that is noblest in Jewry throughout the world; a unifying center for our scattered elements. There will go forth, too, inspiration and strength, that shall revivify the powers now latent in our scattered communities. Here the wandering soul of Israel shall reach its haven, its strength no longer consumed in restless and vain wanderings. Israel shall at last remain at peace within itself and with the world. There is a Talmudic legend that tells of the Jewish soul deprived of its body hovering between heaven and earth. Such is our soul today; tomorrow it shall come to rest in this our sanctuary. That is our faith.

## Dramatizing the Old Testament

By Max Heller—Continued from Page 228

sponsiveness to religious appeal which was the peculiar gift of the Jewish people."

Two streams must meet each other, if balanced justice is at last to be meted out to the Jew, by himself first, by others in due time. He must learn to mirror and regain his noblest self, as he learns to appreciate the inwardness of the best to which his people gave rise, as he revives the "Genius of

Israel" by a human approach to the spiritual giants of the past, his own kindred. Unbiased students from other groups must come to the study of the Jewish soul in a spirit of sincere brotherliness, of grateful appreciation, ready to deal out fair measure, to appraise calmly and justly the heights as well as the depths which are within the reach of human nature. Dramatic interpretation by the reader, dramatic

presentation by the playwright may afford intimate glimpses into the heart-stirrings of long ago. A psychology which does not chase after sensations and complications, after the weird and the thrilling, which bridges distances and creates the sense of kindred, such an illumined reading of fellow-souls is the one key that will unlock the sealed secrets of a past which refuses to be buried.



## Communications

Brothers Milton Meiss, of Urbana, Ill., and Ike Kuhn, of Champaign, Ill., sent a new suit of clothes for the *Barmitzvah* of an orphan living in Baden, Germany, and supported by Grand Prairie Lodge. The letters received in reply follow: Messrs. Milton Meiss, Urbana.  
Honorable Mr. Meiss:

Your package with the suit for little Adolf Meyer came just on time so that he could wear it at his *Barmitzvah*.

We thank you, and also Brother Isaac Kuhn, most deeply for your fine gift. You have given your godchild much joy and shown the mother an act of kindness, for which may the Almighty repay you!

Herewith we are sending you Adolf Mayer's letter of thanks. At the same time we wish you much good fortune during the new year. May you and Brother Isaac Kuhn enjoy many happy years.

With best regards, we remain, yours in highest esteem,

Society for the Rearing of  
Jewish Orphans in Baden.  
SECRETARY MAIER.

Tauberbishopsheim.

Dear Godfather:

I received your letter and the suit with great joy. My most heartfelt thanks for them. My dear relatives and I are all well and in good health. The *Barmitzvah* ceremony went off very well and I was handsomely remembered. My dear mother wishes to send her thanks and most cordial regards.

Regards as always,

ADOLF.

Dear Mr. Meiss:

Thanks greatly for your dear letter and especially for the handsome *Barmitzvah* suit. May God reward you for your kindness. Also accept my heartiest wishes for a happy New Year.

With best regards,

MRS. M. MAYER.

## Confidence

By A. E. Chambers

Why should we look at each other  
With a feeling that's unkind?  
In the truth each one's our brother.  
Can't we keep this fact in mind?

Let us all be up and doing,  
Rid ourselves of hate and strife;  
Seeming bad results eschewing,  
For we know God is Life.

Most all men now have the letter;  
But the spirit, which is power,  
Tends to make all things seem better  
When it guides us hour by hour.

Back of all the diff'rent teaching—  
Be it Catholic, Jew, or Klan—  
For the same point they are reaching,  
Namely, love for God and man.

When of Truth we gain an inkling,  
All the strife that seemed intense;  
Soon will vanish in a twinkling,  
If we'll just have confidence.

Sam Schloss Lodge,  
Memphis, Tenn.

Mr. Leon L. Lewis, Sec'y,  
Chicago.

Dear Brother:

Kindly mail me a few March num-

bers to give to some prominent gentiles in the country. I gave mine to the judge of the supreme court of Mississippi while there last week, and he was so surprised and pleased by the articles on the Denver Hospital that he asked if he might keep it, and said he would show it to others.

As I consider this the best Anti-Defamation propaganda, send me a few more copies to give on my travels.

Fraternally,

H. HENOCBERG.

## Communications

Gaiety Theatre  
Providence, R. I.  
March 4, 1925.

B'nai B'rith Magazine,  
1228 Union Trust Bldg.  
Chicago, Ill.

Dear Editor:

Enclosed find 30 cents in stamps; will you please send me three copies of the B'nai B'rith, January, 1925, containing the article, "The Christ of Christianity versus the Christianity of Christ." This article is well written and worth reading by everybody. Mr. Blau should write more articles along these lines.

Very truly yours,  
CAPT. JACOB CONN.

B'nai B'rith Magazine,  
Chicago, Ill.  
Gentlemen:

Please note the change of my address. I cannot afford to miss such a magazine as B'nai B'rith is. I moved from 1764 Sutter St. to 1664 Grove St., San Francisco.

Fraternally yours,  
LOUIS TULLER.

# The Jew and the Stage

(Continued From Page 248)

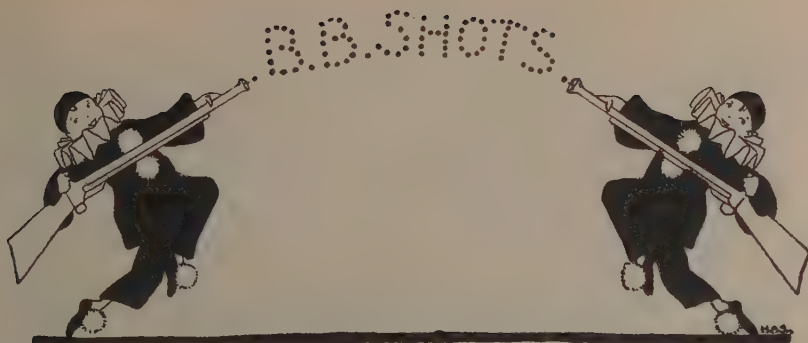
years ago Charles Klein, author of "The Lion and the Mouse" was our most distinguished dramatist. Today the Jewish playwrights include Montague Glass, Elmer Rice, Arthur Richman, Aaron Hoffman, Louis Anspacher, George S. Kaufman and Edna Ferber. It would be an impossible task to name all the more important Jewish actors. George Cohen in "The Jews in the Making of America," makes mention of David Warfield, Joseph and Rudolph Schildkraut,

Louis Wolheim, Barney Bernard, Louis Fields, Harry Green, Louis Mann, Kenneth McKenna, Robert Warwick, Al Jolson, Eddie Cantor, Ed Wynn, Alla Nazimova, Florence Reed, Vivienne Segall, Bertha Klaisch, Celia Adler, Constance Collier, Olga Nethersole, Bertha Broad, Lina Abarnabel, Fannie Brice, Nan Halperin, Francine Larrimore, Clara Lipman and Fania Marinoff. A truly imposing array!

Elsewhere in this issue is discussed

the rediscovery of the dramatic quality of the Old Testament. But the Jew need not go back to the Book of Books for dramatic inspiration. George Eliot, quoting Zunz in "Daniel Deronda" asks: ". . . if a literature is called rich in the possession of a few classic tragedies, what shall we say to a National Tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?"





### IMPORTED JOKE

First Charlady (in art gallery)—  
What do they call these 'ere scratchy  
looking pictures, Mrs. 'iggins?

Second Charlady — Why, them's  
what they call itchings, dearie.

—B—B—

### A FAIR ANSWER

An elderly man was in the habit when  
entering church, of bowing his head  
on the back of the pew in front of him  
for a long time. This excited the in-  
terest of a youngster who asked him  
just what he did during that time.  
The old man replied, "Lad, that's a fair  
question and demands a fair answer.  
I don't know what other people do  
when they bow their head, but I AL-  
WAYS COUNT FORTY!"

—B—B—

There was a young fellow named Tom  
Who dropped a big dynamite bomb

And now up in Mars

They are saying, "My stars!

Where on earth did he emigrate  
from?"

—Stanford Chaparral.

—B—B—

### THEY READ DIRECTIONS

"Well, here you are," said the doc-  
tor, "a pill for the kidneys, a tablet  
for the indigestion, and another pill  
for the nerves."

"But, look here, doctor," said the  
patient, "how will the little beggars  
know where to go when they're inside?"

—Iowa Frivol.

—B—B—

Sot: See that girl there—hic? Well,  
she's a liar. She told me she had two  
brothers and one sister,—hic,—and I  
just asked her brother, and he said  
he,—hic,—only had one brother and  
two sisters.

—B—B—

'Twas not an act of chivalry

Nor yet the fear of scorn;

He offered her his street-car seat

To keep her off his corn.

—Colgate Banter.

**CONTRIBUTIONS to B. B. Shots**  
are getting more and more  
numerous and, quite contrary to the  
ordinary laws of compensation, fun-  
nier and funnier. This B'nai B'rith  
Magazine staff had a hard time se-  
lecting the best. Some came so late  
they had to be stored away in moth  
balls till next month. But we have  
plenty of room for lots more. Every-  
one claims a sense of humor; so come  
on now and show it! Step right along  
and shoot; there's no reason why  
you can't hit the bull's eye!

The winners of Menorahs this  
month are: Albert Lipper, president  
of the Kansas City Lodge; Joseph  
Brin, Boston; Miss Rose Greenberg,  
Baltimore; Norman Slansky, Wil-  
mington, and Herbert D. Oppenheim-  
er, El Paso, Texas.

"Whatever influenced you to become  
a butcher?"

"Oh, I always was fond of animals."

—Yale Record.

—B—B—

### PATIENT

A negro called at the hospital and  
said:

"I called to see how mah fren' Joe  
Brown was gettin' along."

The nurse said: "Why, he's getting  
along fine; he's convalescing now."

"Well," said the dorky, "I'll just sit  
down and wait till he's through."

—Bison.

—B—B—

### A SOUTHERN BANKER

"Whaddoyo' think ob Mistah Smith,  
de bankah, Mose?"

"Mistah Smith, de bankah? He's  
a fine gen'l'man. Yes, sah. And a  
good man, too. I'se borrowed five  
bucks ob him mo'n a yeah ago, an' he  
ain't neva ask for it. All I does is  
to gib him a qua'tah dolah every Saddy  
—what he calls intrust—an' he tells  
me not to bodder about the principul,  
w'ich am de five."

Definition of an optimist: A fel-  
low with a one-tube radio set who  
brings in a fluent Hebrew speaker to  
act as interpreter in case he "gets"  
Palestine.

—B—B—

### WE'LL SAY IT IS

Teacher—Johnny, what is the plural  
of mouse?

Johnny—Mice.

Teacher—What is the plural of  
spouse?

Johnny—Spice.

—B—B—

### DEAR OLD SCHOOL DAYS

Every Friday in the little red school-  
house was given over to conundrums.  
The teacher asked, "What has a long  
nose, no teeth, is very ugly, and eats  
ants?" No one answered for quite a  
while; finally the usual Johnny held  
up his hand and said, "Teacher, I  
think it must be you." She was very  
insulted, of course, for she never ate  
ants in her life, and little Johnny was  
expelled. Now Johnny's old man had  
a drag with the school, and John was  
reinstated. The next Friday came  
along, and the teacher said, "What  
has a long nose, no teeth, is very ugly,  
and eats ants?" Johnny arose and  
started for the door. The teacher  
said, "What's wrong, Johnny? Are  
you sick?" He said, "Nope, I'm going  
home. I still think it's you."

—Yale Record.

—B—B—

The "schadchen" was trying to con-  
vince a bachelor of the joys of married  
life. "Just think!" he said, "You come  
home at night, tired after a hard day's  
work, and find your wife waiting to  
comfort you; then you find she has  
cooked a fine dinner and you sit down  
to eat it, and while you eat she sits  
with you and she talks and she talks  
and she talks and she TALKS—(sud-  
denly thinking of his own wife)—God  
strike her dumb!"



APRIL, 1925

## I. O. B. B. Holds Quinquennial Convention

**A**BOUT 125 delegates from B'nai B'rith grand lodges of all parts of the world were scheduled to gather in Atlantic City, April 20, for the twelfth general convention of the Constitution Grand Lodge. Although the order is eighty-two years old, this is only the twelfth convention, because, since the reorganization of the Constitution Grand Lodge in 1868, conventions have been held every five years instead of annually.

Among the distinguished visitors from overseas are Rabbi Dr. Leo Baeck, Chief Rabbi of Berlin and President of District Grand Lodge No. 8; Dr. David Yellin, of Jerusalem, President of District Grand Lodge No. 14, and Dr. Yakir Behar, of Constantinople, Secretary of District Grand Lodge No. 11.

The program of the convention, which has not been completed at this writing includes Rabbi Benjamin Frankel, director of the B'nai B'rith Hillel Foundation at the University of Illinois, who will read a paper on religious education of college students, and Rabbi Martin Zielonka, of El Paso, chairman of the committee in charge of Mexican immigration. It is expected that Dr. Yellin, the Rev. Dr. Baeck and the Rev. John W. Herring, secretary on the Committee of Good Will between Jews and Christians, Churches of Christ in America, will address the convention. A complete report of



*View of the Ritz-Carlton Hotel in Atlantic City, the Convention Headquarters*

the convention and some of the papers will be published in the May and June issues of the B'nai Magazine.

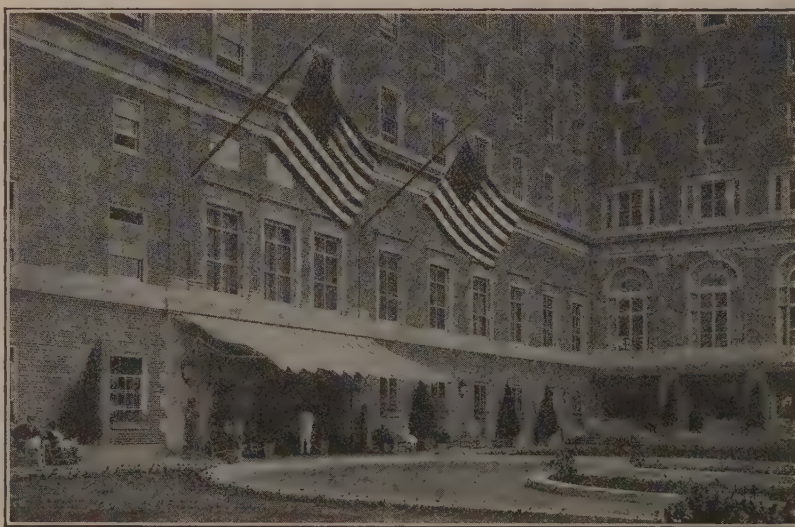
A special train, due to leave Chicago on Saturday, April 18, was to arrive in Atlantic City on the evening of April 19. A four hour stop-over was arranged at Washington. Delegates coming from the Pacific coast were to arrive in Chicago on a special car, which was to be connected to the special train at Chicago.

The twelfth convention marks the twentieth anniversary of the presidency of Adolf Kraus, of Chicago. At the first constitutional convention, in 1868, in New York City, the late Julius Bien was elected president of the Executive Committee. He was re-elected at the following quinquennial conventions, until 1900.

At the convention in Chicago, in 1874, the erection of the statue to religious liberty, in Philadelphia, was authorized as a gift to the nation.

At the third convention, in Philadelphia, in 1877, the widow and orphan endowment plan received its first restriction, and the activities of the order were declared to be directed to the intellectual and moral progress of the brotherhood.

At the fourth convention, in New York City, in 1885, a charter was granted the first district grand lodge outside the United States. This was District Grand Lodge No. 8, comprising Germany. The order resolved to give aid to all persecuted co-religionists in all part of the world and to support measures for



*The main entrance of the Ritz-Carlton Hotel is right on the board-walk.*



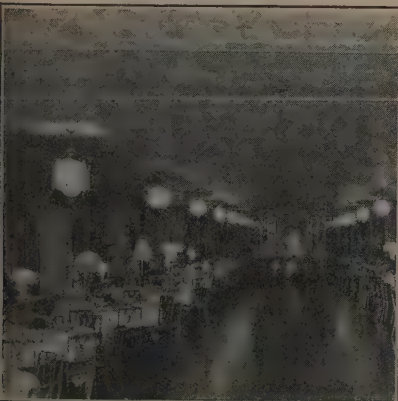
the advancement of Judaism at large.

Richmond, Virginia, was the seat of the fifth convention in 1890. Here the incubus of endowment insurance was removed and the first effort made to admit women to membership.

In 1895 the convention met in Cincinnati. Domestic propaganda among our co-religionists was decided on as the most effective method of building up the order.

At the seventh convention, in Chicago, in 1900, the late Leo N. Levi was elected president of the Executive Committee and the National Jewish Hospital for Consumptives was adopted as a ward of the order.

Brother Levi passed away before the eighth convention, which met in New Orleans, in 1905, and the mantle of presidency fell on the shoulders of Adolf Kraus. The ninth, tenth and eleventh quinquennial conventions were held at Washington, San Francisco and Cleveland.



*The Trellis Room all set for a banquet. The salt air blowing in through the windows is guaranteed to stimulate the appetite.*



*The beach in front of the Ritz-Carlton. The delegates should find plenty of opportunity here between meetings to get at least a good coat of tan.*

THE delegates to the convention are:

#### DISTRICT No. 1

Herman Asher, Bertram M. Aufesser, Jacob Caplan, A. K. Cohen, Louis Fabricant, Henry M. Goldfogle, Charles Hartman, Adolph Hirsch, Julius Ilch, Joshua Kantrowitz, Henry Lasker, Ely Rosenberg, Joseph Rosenzweig, David Ruslander, Joseph H. Ullman, Jacob B. Klein.

#### DISTRICT No. 2

Milton L. Anfenger, Alfred A. Benesch, Louis J. Borinstein, Ira Ciralsky, Alfred M. Cohen, Wm. Feder, Lou M. Frank, Leonard H. Freiberg, Arthur F. Friedman, Samuel Hassenbusch, Sol. S. Kiser, Sidney G. Kusworm, Harry Levison, Emil Mayer, Harry H. Mayer, Max E. Meisel, Joseph Michaels, Wm. Ornstein, Samuel Rich, Samuel Rosenfeld, I. L. Rypins, E. J. Schanfarber, Phil. Schier, Harry Simon, Joseph Stampfer, Karl M. Vetsburg.

#### DISTRICT No. 3

Judge Josiah Cohen, Marcus Feuchtwanger, Joseph Herbach, Frederick Jay, Joseph L. Kun, M. S. Meyerhoff, Harry S. Platowsky, Dr. B. S. Pollack, Isador Rosenthal, Joseph Salus, Jacob Singer, Isador Sobel, L. B. Stein.

#### DISTRICT No. 4

Samuel Edelstein, N. J. Finkenstein, I. M. Golden, Richard E. Gutstadt, Dr. Samuel Koch, Edgar C. Levey, Morris Levy, Sig. Lipman, Milton Meyer, Barnett S. Marks, S. G. Marshutz, Emanuel Rosenberg, Judge George Samuels, Bernard Silverstein, Lucius L. Solomons, Rabbi Jonah B. Wise, Harry K. Wolff.

#### DISTRICT No. 5

Henry A. Alexander, Clarence M. Lehman, Julius I. Peyser, A. B. Weil.

#### DISTRICT No. 6

Chas. L. Aarons, Dr. H. I. Davis, Hiram D. Frankel, Adolph Freund, Gus.

M. Greenebaum, Julius M. Kahn, Adolf Kraus, Harry Lapidus, Sam J. Leon, Sol Levitan, Sig. Livingston, Gus. Loevinger, Sidney Lyon, Rabbi Eugene Mannheimer, A. F. Mecklenberger, Henry Monsky, Chas. D. Oreckovsky, Leo Reitman, B. J. Samuels, Benj. Samuels, Rabbi H. Samuel, H. M. Seligman, A. D. Weiner, Arnold Wolff.

#### DISTRICT No. 7

E. R. Bernstein, Rabbi Abram Brill, Rabbi Henry Cohen, Rabbi W. H. Fine-schreiber, A. B. Freyer, Myron M. Goldman, Chas. J. Haas, J. K. Hexter, Maurice Hirsch, A. A. Marx, Chas. F. Moritz, Judge D. B. Samuel, Sam Schloss, Rabbi Martin Zie-lonka.

#### DISTRICT No. 8

Rabbi Dr. Leo Baeck, Rabbi Stephen S. Wise, Rabbi Samuel S. Mayerberg, Jacob Alter.

#### DISTRICT No. 9

William Sultan, J. J. Friedland.

#### DISTRICT No. 10

Edwin J. Goodhart, Judge A. B. Frey, Samuel Zucker.

#### DISTRICT No. 11

Dr. Yakir Behar, Marcus M. Sperber, Fred Bernstein.

#### DISTRICT No. 12

Dr. Martin M. Ritter.

#### DISTRICT No. 13

Bernard Ginsburg.

#### DISTRICT No. 14

Dr. David Yellin.



*The convention hall, scene of all the meetings, discussions and election of officers.*



# Independent Order of B'nai B'rith Leaders at Quinquennial Meeting



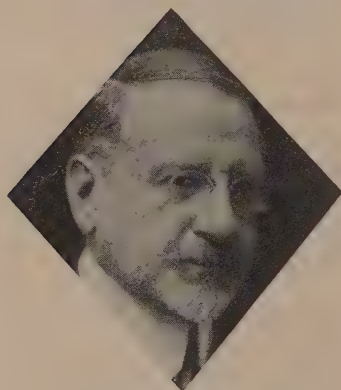
*Adolf Kraus  
of Chicago, President*



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of Philadelphia, Treasurer*



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of San Francisco, First Vice President*



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of New York, member-at-large*



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of New Orleans, Second Vice President*



*Charles Hartman  
of New York, District No. 1*



*Harry Monsky  
of Omaha, District No. 6*



*Rabbi Edward N. Calisch  
of Richmond, Va., District No. 5*



*Sidney G. Kusworm  
of Dayton, District No. 2*



# Members of Executive Committee Who Will Attend Convention



*Alfred A. Benesch  
of Cleveland, President, District No. 2*



*Charles D. Oreckowsky  
of Duluth, President, District No. 6*



*Louis Fabricant  
of New York, President, District No. 1*



*Leon B. Stein  
of Wheeling, W. Va., President, District No. 3*



*Sigmund Livingston  
of Bloomington, Ill., Chairman, Anti-Defamation League*



*S. J. Stern  
of Greensboro, N. C., President, District No. 5*



*Leon L. Lewis  
of Chicago, Secretary*



*Judge David B. Samuels  
of New Orleans, President, District No. 7*



*Rabbi Jonah B. Wise  
of Portland, President, District No. 4*  
Photo by Dobkin



## Publicity Plus

**I**F CLEVER notices, startling colors, engraved invitations and constant reminders can increase membership—but let Oakland Lodge answer this question itself!

This lodge carried out one of the most novel membership campaigns ever held, with the result that on Feb. 24, at the first public ceremony, over 150 candidates were initiated. Not a stone was left unturned. Cards were sent to all members asking for lists of every relative and friend eligible for membership. Literature was immediately sent to those whose names had been proposed. The first pamphlet called, "A Message to Jews," aroused interest by explaining the objects of the Order—showing how it had proved its value by performing signal Jewish service, how it had demonstrated its necessity to Jewish life and why every Jew should belong to it. This was followed up by a tag with a key attached; it was "the key to Oakland Lodge," and announced that the membership committee would call.

The candidates were sent announcements of the approaching initiation in the form of telegrams; the families and friends of both candidates and members were invited to the ceremony, at which Rabbi Jonah B. Wise made the address.

Morris Mazor, chairman of the executive committee, and Ben Kushin, membership chairman, headed the drive; but they say that all the other members worked to make the campaign a success. The clever publicity aroused much public enthusiasm, and the lodge will probably have little difficulty in making the "greatest gain in membership on the Pacific Coast—750 membership in 1925."

## Contest Suggested

Editor, B'nai B'rith Magazine:

Sir: What is your idea of starting a national contest for the secretaries of the country, and offering prizes for the best letters submitted to the judges?

I think that if the idea were fully carried out it would stimulate greater interest among the secretaries, and should be reflected in the activities of the various lodges that would enter the contest.

Some time ago, Joseph Herbach, in order to stimulate such interest, undertook to publish every month the letter considered to be the best, but some jealousy was aroused and it was discontinued.

I think that if judges were appointed and the secretaries knew that they were to pass upon the merits of the contestants' efforts that condition would be eliminated and instead there would be a friendly rivalry for "honors" and maybe "prizes;" that if a secretary lost he would try again.

The publication of the letters photographically would be the means of improving the "B'nai B'rith News" and would be the means of educating the secretaries in their particular line of endeavor.

I receive a number of exchange notices from other secretaries, and there is something of value in all of them. I very often use the ideas gleaned from them, and I presume that sometimes there is something in my letters that is of interest to others.

As judges I would suggest all the secretaries of the District Grand Lodges and the contesting secretaries should mail copies of their lodge notices to them.

Sam Abrams, secretary, Huntington Lodge No. 795, Huntington, W. Va.

## What Des Moines is Doing

**B**'NAI B'rith idealism is being successfully cultivated in Des Moines, where members of the Des Moines Lodge are trying to spread the mission of B'nai B'rith and to bring all sons of the covenant within their portals. Their slogan is: "Every member bring a member."

For the purpose of propaganda a Kosher banquet was held for three hundred people; the next stunt will be a radio program, and on April 26 the lodge will present a musical comedy which is being coached by a local Jewish girl, Miss Ethel Sherman. The proceeds will be applied to the support of the war orphans whom the lodge has adopted.

Through the efforts of Robert Lapen, president of the lodge, Joe Slate, past president, and Ben Sherman, vice-president, much good work is being accomplished. If a similar effort were made by all local lodges, the membership of B'nai B'rith could be boosted to over a million. We like these Iowa boosters.

## Supplement New Lodges

**S**INCE the beginning of this year charters have been issued to nine new Lodges. These are: Quincy-Hannibal Lodge, No. 1005, Quincy, Ill.; the Edinburgh Lodge, No. 1006, Edinburgh, Scotland; Chicago Heights Lodge, No. 1007, Chicago Heights, Ill.; Lodge No. 1008, Bulgaria; Maywood Lodge, No. 1009, Maywood, Ill.; Lodge No. 1010, Irvington, N. J.; Lodge No. 1011, Windsor, Ontario, Canada; Lodge No. 1012, London, Ontario, Canada, and Kenebec Lodge, No. 1013, Waterville Me.

# Fourth District Committee Meets

**T**HE General Committee met on February 22, with President Rabbi Jonah B. Wise in the chair; he called their attention to the action of the Committees on Good-Will and read the Declaration of Principles, which had been printed in numerous copies. It is intended that one of these copies should be placed in the hands of each Christian and Jewish clergyman in every community of District 4. A proposal, by Brother Abe Alexander,

was adopted. He suggested that communication with the Federal Council of Churches of Christ might intimate what could be done to further this activity and in the meantime the lodge should be requested to transmit to the office lists of their local ministers.

The plans for the June session were slightly changed. The withdrawal from the Constitutional Grand Lodge delegation of Brother D. Solis Cohen was presented and Brothers B. E.

Marks and Marshutz, who tied in the Grand Lodge vote, completed the delegation. The date of the opening of the session was changed from Sunday, which would necessarily mean traveling all day Saturday, to Tuesday, June 16. The sum of \$500 was appropriated for the purpose of procuring a suitable program for the convention and all visiting members will be allowed their mileage. With all this as an incentive the meeting should be a success.

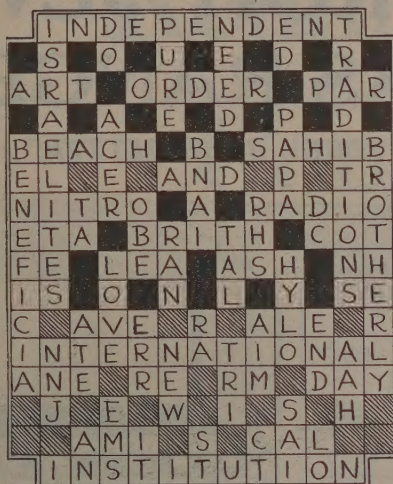


# Winners in Cross Word Puzzle

By the Cross Word Editor

LAST month's puzzle surely was a "whopper!" That's the only excuse we can think of, because we'd hate to say that the cross word puzzlers ability was on the decline. Out of nearly a hundred contestants, only three were successful! What do you think of that?

It really wasn't our fault. Sometimes when there was only one tiny mistake, we were tempted to close our eyes and slip it through; it seemed a shame to be heartless and tear it up. But a cross word editor can have no mercy. He is the "lord high executioner" who sits with heart of stone, waiting to pass sentence. Impersonally he runs his eye down the left side of the column—"kindness (L. Plur.)" in nine letters. He notes there is no "a" on the end; into the waste basket it goes! Another one that stumped a lot of people was "combining form from Greek matter." It sounds bad, I admit, but any novice should have been able to get it, a simple



little four letter word, "hylo." These were the commonest mistakes. But if these proved stumbling blocks, nearly everybody got the sentence worked out

that ran through the puzzle. It was: "Independent Order B'nai B'rith only international Jewish institution."

Now, I suppose you are all holding your breath to find out who the winners were. Menorah pins are being mailed to: Rhoda Hope Mankes, Bradford, Pa.; Miss F. Black, Springfield, Mass., and B. Schwartz, Philadelphia. Pennsylvania wins by a vote! Better luck next time!

Before I forget. I have had some letters from last month's winners, asking why they haven't received their Menorah pins yet. It isn't because we've mislaid their names, or lost their addresses, or even forgotten all about them. If you really want to know whose fault it is, we'll let you in on an awful secret: The manufacturer is frightfully slow! And that's the only reason, but cheer up! He has just told us they'd be ready in a few days, and the minute we get them we'll send them to you!

## Speakers at B'nai B'rith Meetings

### DISTRICT GRAND LODGE No. 1.

*New York, N. Y., Jordan Lodge:* A meeting of unusual interest took place on March 5, when Maurice Blumenthal, eminent scholar and orator, spoke on "Whose America Is This?" This was followed by musical numbers and dancing.

*New York, N. Y., Manhattan-Washington Lodge:* A special meeting was held March 11 to consider the amalgamation of Manhattan-Washington Lodge with Chananiah Lodge.

*Liberty, N. Y., Maimonedes Lodge:* The annual meeting and banquet was held March 4. The speaker was Rabbi Richard of Tremont Temple. The banquet was preceded by installation of officers.

### DISTRICT GRAND LODGE No. 2.

*Cincinnati, Ohio, Cincinnati Lodge:* "A Nation Wide Vote on Peace," was the subject of Reverend Bigelow's interesting address. For March 9 a Better Understanding program has been arranged; the lodge will be addressed by a Protestant minister, a Catholic priest and a rabbi.

*Denver, Colo., Denver Lodge:* An official visit to Denver Lodge was made by Alfred A. Benesch, Cleveland, district grand president.

*Youngstown, Ohio, Mahoning Lodge:* President M. A. Myerovich was head of the committee that arranged the Better Understanding Meeting on February 23. Dr. B. H. Birnbaum and Dr. E. A. Philo represented the Jews, Dr. E. A. Kirby the Catholics and Dr. W. H. Hudnut the First Presbyterian church. On March 15 a mock trial was held. The case was "State of Ohio vs. Adolph Kessler," and members of the jury were enpanelled from the audience.

### DISTRICT GRAND LODGE No. 3.

*Newark, N. J., Ezekiel Lodge:* At the installation of officers, Rabbi Charles Hoffman, made an impressive speech regarding the work of the order. Isador Sobel, president of the Erie Home for Friendless Children, addressed the lodge at its last meeting.

*Jersey City, N. J., Hudson Lodge:* Irving Eisenberg, one of the past presi-

dents, has been elected grand lumen of Mu Sigma Fraternity, one of the largest and oldest Jewish scholastic societies in the United States.

### DISTRICT GRAND LODGE No. 4.

*Stockton, Cal., Hope Lodge:* A meeting was held in Temple Israel under lodge auspices. Dr. Israel Bettan addressed a public gathering on "The Midrash and its Religion of Practical Life." Dr. Bettan is a professor at the Hebrew Union College of Cincinnati.

*Oakland, Cal., Oakland Lodge:* The Oakland Lodge had an impressive affair when it initiated more than 150 candidates. Among those who gave addresses were Rabbi Jonah Wise, Portland, grand district president; Superior Judge George E. Samuels, past grand president of the order, and Daniel Alexander.

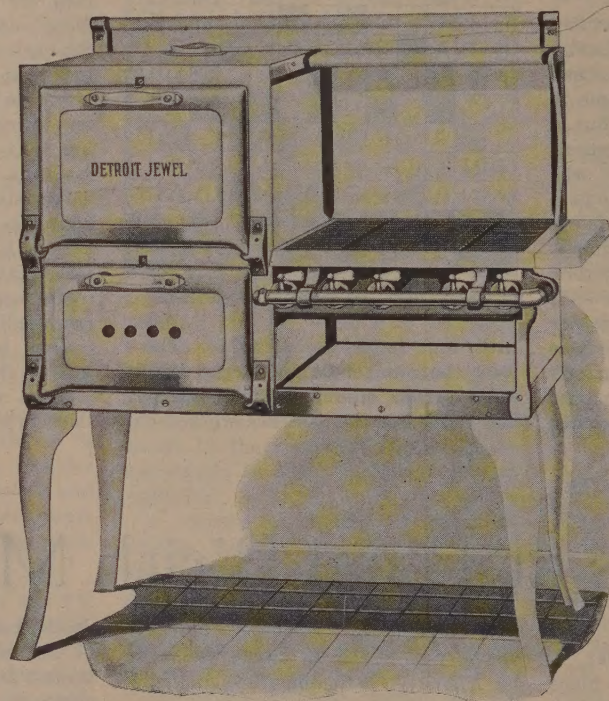
### ENGLAND.

*Manchester, England, Dr. Moses Gaster Lodge:* Dr. Charles Weizmann was unanimously elected an honorary life member of this lodge in recognition of his great services to the Jewish cause.



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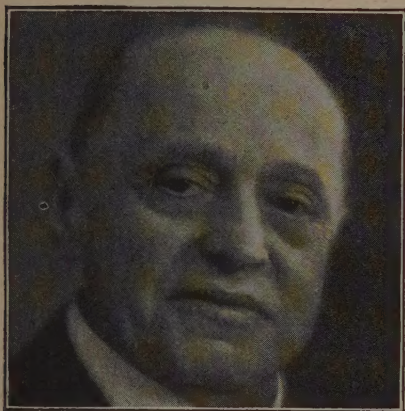
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The Citizen  
A Public Office  
The Jew

By

ADOLF KRAUS

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Here is a straightforward story of how a poor Jewish immigrant lad struggled against adversity and won out. From the city of Rokycan, Bohemia, we follow him to New York and then through a succession of vivid experiences as chain-maker, cigar-maker, peddler, paper-box factory hand, stable boy, dry goods clerk, shoe salesman, store manager and finally lawyer. We watch this Jewish youngster climb

the ladder to professional and political success and then to leadership in fighting the dark forces that oppress his co-religionists.

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Although permitting "Reminiscences and Comments" to be published for general circulation, the author refuses to benefit by any resulting profits. All net profits, remaining after the *actual cost* of publishing have been paid, will be divided equally between the Leo N. Levi Memorial Hospital, at Hot Springs, Arkansas, and the Hebrew University in Jerusalem.

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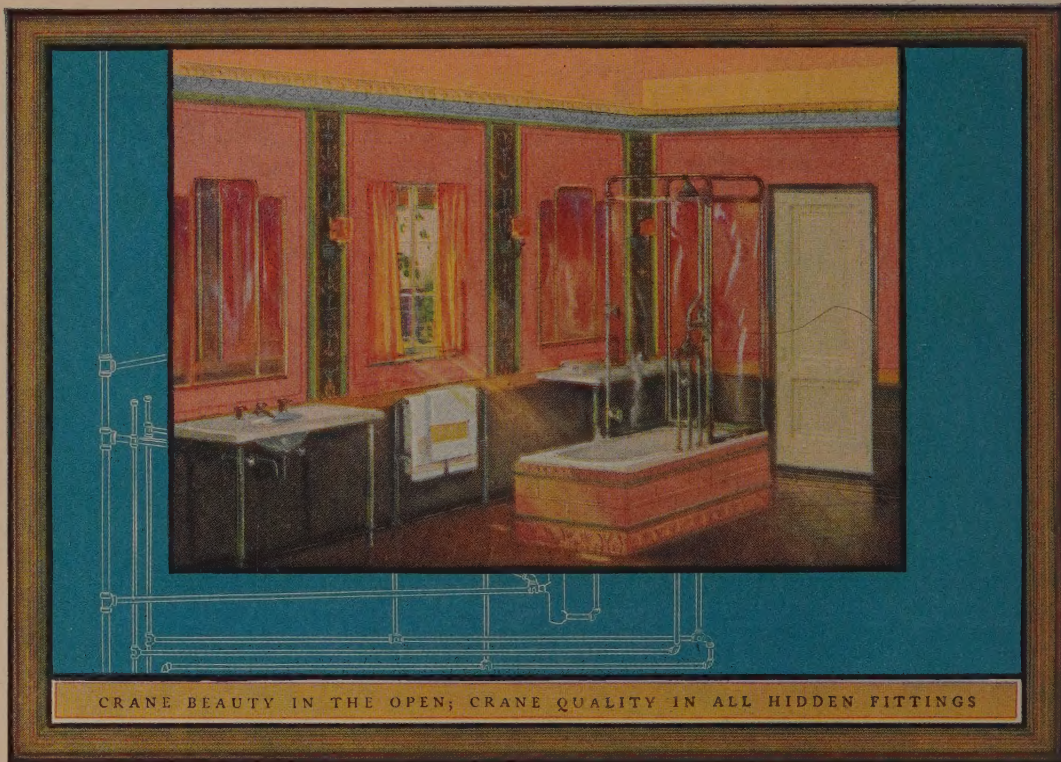
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